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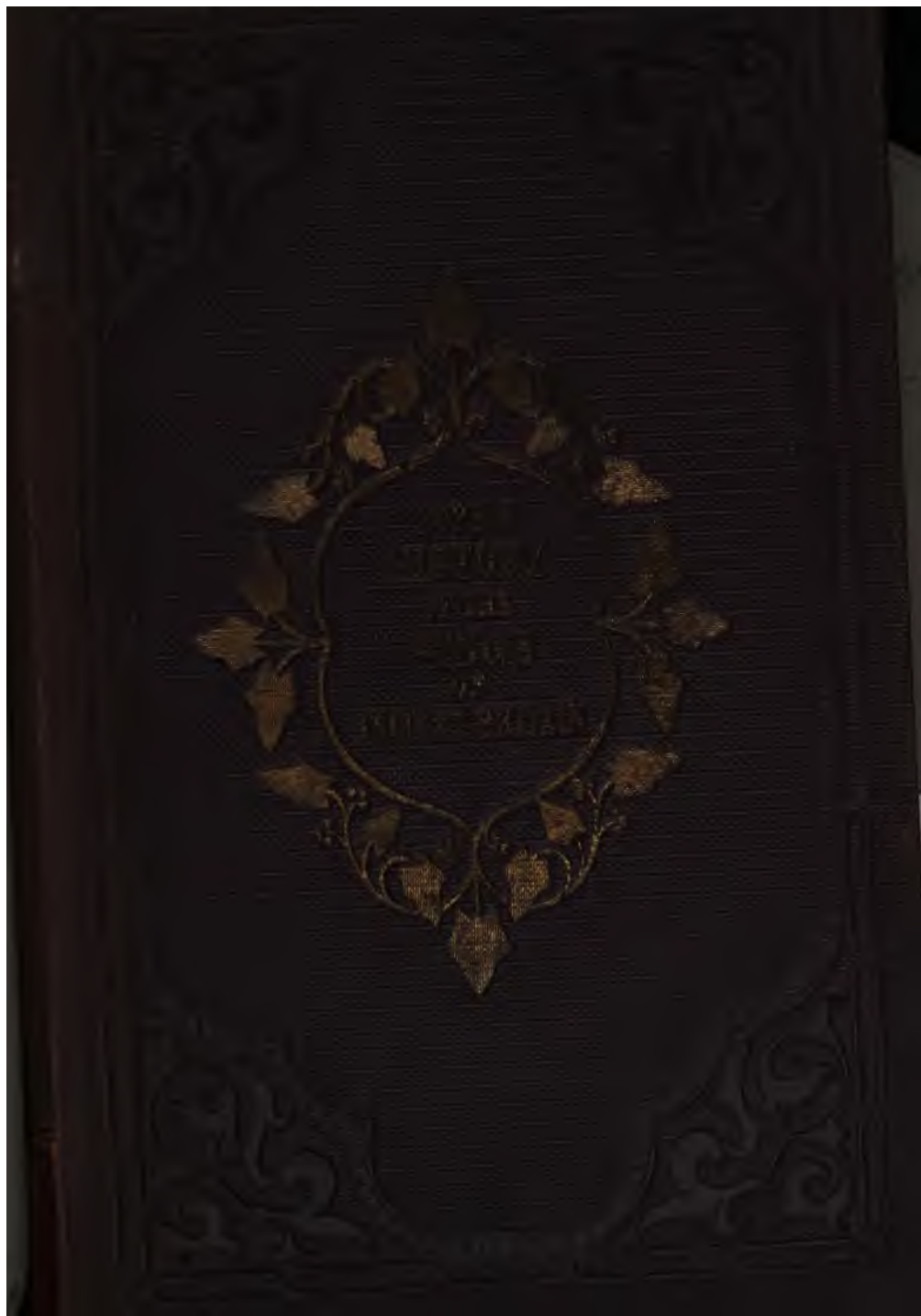
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di, ein bod ni yn
r ynys hon, megis
GR. AB. ARTHUR.

*... prepared to fight against
t threatening to come to it.*

DON:
RSHALL, AND CO.,
ERS' HALL COURT.
1862.

ages and Sixpence.

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A HISTORY
OF THE
KINGS OF ANCIENT BRITAIN,
FROM BRUTUS TO CADWALADR.

ABRIDGED FROM THE COLLECTANEA CAMBRICA.

With Notes.

BY

MANLEY POPE.



"De Gentis Antiquitate et Origine magis creditur ipsi genti, atque vicinis, quam remotis et externis."
MARSILUS LESBIUS.

Respecting the Antiquity and Origin of a Nation, more credence is given to the nation itself and to its neighbours, than to remote and foreign races.

"Wl Caisar, bydded adnabyddedig i'rh ddyosbarth di, ein bod ni yn barawd i ymladd i'rh erbyn di, o cheisi di ddawed i'r ynys hon, megis ydd wyd yn gogyfaddaw dawed iddi."
GR. AB. ARTHUR.

Julius Caesar, be it known to thy discretion, that we are prepared to fight against thee if thou dost attempt to come to this island, as thou art threatening to come to it.

LONDON:
SIMPKIN, MARSHALL, AND CO.,
STATIONERS' HALL COURT.

1862.

Three Shillings and Sixpence.

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G. NORMAN, PRINTER, MAIDEN LANE, COVENT GARDEN, LONDON.

PREFACE.

WITH the belief that there exists a scarcity of popular information connected with the early history of the Britons, I have ventured to submit for the favourable notice of the public, the accompanying pages, as supplying a deficiency (if I may be allowed the term) in the educational resources of this country; and I trust that the work, from the very simple style of its composition, may be found not unsuitable for the purpose of elementary instruction. To those who have no opportunity of consulting either the printed or the written records which treat upon the history of the Ancient Britons, a recital of events anterior to the time of Julius Cæsar, will probably be not devoid of interest, and however romantic certain passages may appear, it would scarcely be consistent with sound criticism to reject them on that account.

A people who so valiantly opposed the landing of Julius Cæsar, and who for nearly four hundred and sixty years proved a nest of hornets to the Roman power, who cultivated poetry and music in a high degree, and who were acquainted with many of the arts and sciences, hardly merit the epithet of *barbarians*, so freely and indiscriminately lavished upon them by the Roman writers; and such implicit faith has been placed in Cæsar's account of the Britons, that the possibility of any discrepancies appearing in it, is seldom admitted, yet his blunder in Bk. 5, ch. 12, where he says,—“Tin is produced in the *midland regions*, and in “the *maritime iron*, but the quantity of it is small: they “make use of brass which is imported,” is sufficient to prove that his knowledge of the island was extremely limited and inaccurate.

In the compilation of this little work, I am chiefly indebted to the learning and research, displayed by the Rev. P. Roberts in his *Collectanea Cambrica*, the materials for which were obtained from the *Brut Tysilio*, (a translation from the *Red Book of Hergest*) the *Brut Gruffudd ab Arthur* (Geoffrey of Monmouth) the *Welsh Archaeology*, the *Book of Basingwerke*, the *Winnstay MSS.* and other private sources.

The following extract from Mr. Roberts' Preface may perhaps not be inadmissible.

"If the history of nations in a state of civilization be the lesson of prudence to human conduct, and too frequently a very humiliating one, that of the earlier ages of society is a lesson of information that not only explains the origin of customs, manners and laws, and progress of nations; but, by tracing backwards the progress and the language, leads to that point from which they all first emanated and diverged, and so to the elucidation of that truth, which we know from another authority, that the whole human race are of one original stock."

"The subject of the present consideration is confined to a very moderate portion of the history of a nation, the traces of whose progress, as well as its distinct existence, have been preserved to a very considerable degree. In a nation so situated as to have had little intercourse with others, it is generally found that oral tradition transmits its history with much accuracy of the outline, though it be partially obscured otherwise, until written tradition supersedes the oral, or a state of continual activity, introduced by trade and commerce, deprives it of that leisure for hearing and telling the tale of former ages, which the life of the warrior and the shepherd abundantly afford."

"Considering therefore the state of the time, not only in Wales but in England also, when the history of Wales which goes by the name of Geoffrey of Monmouth, was published in Welsh and in Latin, both by him and by Walter, the Archdeacon of Oxford; and the favourable reception it met with, which at first appears to be very general; it seems scarcely possible to account for such a reception upon any other principle than that it was found to agree with received traditions in general, whether this tradition was oral or written."

"Of the fidelity of Geoffrey's intention, I am free to acknowledge that I have no reason to doubt: but of the competence of his abilities to the task he had undertaken, though they were very respectable for the age he lived in, I am compelled to speak with some reserve. To expect that a traditional history, relative to early or remote ages, should be perfectly free from any admixture of fabulous narrative, would be to expect that which no such history, but that of the Jews presents; and if this one does so, it must be remembered that it has been preserved pure by the intervention of the Divine Spirit. The objection therefore, if of any weight, ought to be extended to every similar instance, or withdrawn from this. And yet the other histories so obscured, are read with a discrimination, that admits them as sufficient vouchers for the series of ordinary facts received traditionally. This is all that can reasonably be desired; and this it is hoped may be granted. Moreover the progress of inquiry has shewn, that some circumstances related in ancient history which have long borne the appearance of improbability, or even of fable, to the historian himself, have eventually nevertheless proved to be true, either literally or by implication; that is, as a fact, disguised in a fabulous or obscured, or allegorical representation. Herodotus did not believe that beyond the Tropics, the Sun appeared to pass the meridian to the north of the Zenith, and yet it is now the acknowledged fact. He tells us, he heard that far to the north it *rained feathers*, and we who gave the epithet of *feathered* to the snow, can ascertain his interpretation of the expression to be correct."

"In the letter to Robert, Earl of Gloucester, which Geoffrey of Monmouth had prefixed to his translation, he states that his translation was made from a MS. which Walter, Archdeacon of Oxford, had brought from Brittany, and he states it with perfect simplicity, as one who did not imagine there could be a doubt as to the fact. It appears also from the Welsh copies that Walter himself had translated this history twice. First from the MS. into Latin, and a second time from his own Latin translated into Welsh. Why he did the latter is not said, and it therefore seems to furnish one of those incidental proofs of truth, that are the more valuable as they are merely such."

"We know from Geoffrey that Walter had given the original to him, who had probably taken it to Monmouth, and it would in that case, be more convenient to Walter, to translate from his own copy than to require the use of the original."

"As to such a manuscript being found in Brittany, it is very easy to account for it. About the middle of the sixth century, a dreadful plague broke out in Britain, and mortality increased so widely that a great number of the British clergy sought to escape it by flying into Brittany. Of this number were Sampson, afterwards Archbishop of Dole, and other learned men, who would not assuredly on such an occasion leave their books, which were the sources of their knowledge and consolation, behind them; when they must have considered themselves as leaving Britain, perhaps never to see it more. Hence then it is very possible that such a MS. as that of this history should have been found in Brittany, and more probable than that such a history should be found in Britain; nor does it seem impossible that, if proper pains were taken, manuscripts of value, as to the common history of the Welsh and Britons, might yet be found there."

"The motives for publishing a new translation of this Chronicle, was not merely that the one by Thompson has become scarce, but more properly the hopes that one more correct might be acceptable, as from the publication of the Welsh copies in the *Archæology of Wales*, it might be expected and was certainly facilitated."

"As the original is a plain and simple narrative, it was thought necessary that the translation should represent it as nearly as the abilities of the translator would enable him to do so. Of much ornament the subject was incapable, without departing from the simplicity of the original; and it is hoped that he has not been very liable to fall into the opposite extreme."

"In a sketch of the early history of the Britons, the author's wish was to lay something of the import of what had newly appeared in the Welsh language, before the public, and the indulgence it has met with has his grateful acknowledgment. On such subjects the extent of what may be deemed necessary inquiry is so great, and particular authorities in the possession of one person frequently

so inaccessible to another, that it is very possible to be unable always to succeed in researches for them. In this respect if there be any deficiency it certainly is not owing to neglect."

Thompson, in the preface to his translation of Geoffrey of Monmouth, says, "that excepting our antiquaries, very few have any knowledge of this book, which yet for the most part is a pleasant, and in many places a true history of a very brave people, for about two thousand years together; that is, during the whole time they were able to maintain their authority and government in this kingdom, and so far it is properly a part of the general history of England."

Camden, in his history, refers to the book, thus:—"But now could we be once well satisfied that this history of Brutus is true and certain, there would be no further occasion for enquiries after the original of the British nation: that business would be at an end, and antiquaries excused from a very troublesome and tedious search. For my own part, I am so far from labouring to discredit that history, that I assure you I have often strained my invention to the utmost to support it. Absolutely to reject it, would be to wage war against time, and to fight against a received opinion. For shall one of my mean capacity presume to give sentence in a point of so much consequence."

Waiving all claim to merit, I now consign to the favourable consideration of a liberal and indulgent public, a History of the Kings of Ancient Britain.

M. P.

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THIS BOOK IS CALLED THE *BRUT;

THAT IS TO SAY,

THE HISTORY OF THE *KINGS OF BRITAIN,
FROM THE FIRST TO THE LAST.

PREFATORY EPISTLE FROM GEOFFREY OF MONMOUTH
TO ROBERT EARL OF GLOUCESTER.

HAVING in the course of various readings and meditations, taken up the subject of the Kings of Britain, I was much surprised to find that neither Gildas nor Bede, though they have written copiously concerning them, have taken any notice of those kings who lived before the incarnation of Our Lord, or even of Arthur; or many more who succeeded since that event, although their actions merit eternal celebrity, and are by many nations firmly retained in mind and recited from memory with pleasure. These, and similar reflections had frequently occurred to me, when *Walter, Archdeacon of Oxford, a person pre-eminent both in eloquence and his knowledge of foreign history, brought me a very

The asterisk (*) indicates a reference to the notes.

old book written in the Welsh language, which gives a regular chronological history of the British Kings, from Brutus the first king, to Cadwaladr the son of Cadwallon, and gives it in good language.

This book I have carefully translated into Latin, at his request, and resting content with my own simple style, have not looked for pompous expressions in the stores of others. For had I loaded the page with bombastic expressions, the reader would have had more toil to understand the words than the history itself. Favour then, Prince Robert of Gloucester, this poor effort of mine, so that by your suggestions and revisal, it may appear in so correct a form as to be esteemed, not the result of the feeble exertions of Geoffrey of Monmouth, but of the genius of him who is, by birth, son of Henry King of England, by his knowledge of the liberal arts, a man of philosophic erudition; by his honourable military service entitled to command in the field, and whom Britain, in these days, regards as a second Henry, and most sincerely congratulates herself on the acquisition.

*INTRODUCTION TO THE HISTORY.

Britain, best of Islands, formerly called Albion, or the White Island, is situated in the Western Ocean, between Gaul and Ireland. It is in length 800 miles, in breadth 200, and is inexhaustible in every production necessary to the use of man. For it has mines of all kinds, the plains are numerous and extensive, the hills high and bold, and the soil well adapted to tillage,

yields its fruits of every species in their seasons. The woods abound with a variety of animals, and afford pasturage for cattle; and flowers of many hues, from which the eager bees collect their honey. At the bases of its mountains, that tower to the skies, are green meads, delightfully situated, through which the pure streams flow from their fountains in gentle soothing murmurs. Fish also is in abundance in the lakes and rivers and in the surrounding sea; and, exclusive of the southern Channel between Britain and Gaul, it has three magnificent rivers, the Thames, Severn, and Humber, extending their branches as it were over it, by means whereof the commerce of foreign countries are imported. Formerly it could boast of twenty-eight cities, but some of these are now deserted and their walls in ruins; others still remain entire, and have churches of the saints adorned with beautiful towers, in which God is worshipped according to the Christian tradition by companies of men and women. To conclude, it is inhabited by five different nations—Britons, Saxons, Romans, Picts, and Scots. Of these the Britons formerly, and prior to the rest, possessed the country from sea to sea, until, by the Divine vengeance, because of their pride, they gave place to the Pictish and Saxon invaders. In what manner, and whence they came, will more fully appear in what follows.

THE CHRONICLES OF THE KINGS OF BRITAIN.

BOOK THE FIRST.

HISTORY OF BRUTUS.

AFTER the destruction of Troy, Æneas Whiteshield and his son Ascanius, whose mother was Creusa, the daughter of Priam, king of the Trojans, fled by sea to Italy with a fleet of eight and twenty ships, accompanied by people of either sex and all ages, to the number of 88,000.

Latinus, who was at that time king, having descried the strangers, despatched a messenger to ascertain who and what they were. Latinus being satisfied with the reply, at once consented that they might land and purchase necessaries, conditionally, that no ill usage should be offered to the inhabitants. Latinus then invited Æneas and a few of his friends to an entertainment at his castle; and it was here that Æneas saw Lavinia, daughter of Latinus, whose beauty was allowed to be unrivalled, and which so captivated Æneas that he solicited from her father the honour of making her his

*wife in dower. Upon Æneas being informed that Lavinia was the betrothed of Turnus, king of the Rutulians, he requested that Latinus would permit the affair to be settled between Turnus and himself; to which Latinus, who was favourably disposed towards Æneas, willingly consented. Turnus, hearing what had passed, at once commenced hostilities against Latinus, who soon found a ready auxiliary in Æneas.

When the two armies were in sight of each other, Turnus sent a challenge to Æneas to decide the contest in single combat, as they alone were immediately concerned, and Lavinia espouse the conqueror.

Æneas accepted the challenge with great joy, and they fought till their spears were shivered to atoms, their swords broken at the hilts, and it then became a contest of body to body. But, as God is the arbiter of events, Æneas slew Turnus, received the pledges of allegiance from the army of Turnus, seized himself of his estates, and married Lavinia.

For five years Latinus and Æneas reigned conjointly, when, the former dying, Æneas succeeded to the whole sovereignty, built a city which he called Lavinium, and reigning but four years after Latinus died, was succeeded by his son Sylvius.

Lavinia, upon the loss of her husband, found herself unequal to the government of the country, and her son being a minor, was transferred as a ward to Ascanius, who was invested with the regency until Sylvius should be of age. Ascanius conducted himself towards Lavinia with the most filial devotion, and building a city on

the Tiber, which he called Alba Longa, he *transferred thither the heathen gods of Lavinium; but the gods however returned to Lavinium by night, and were again sent back to Alba Longa.

Now Ascanius had a son named Sylvius, whom he sent so soon as he was able to walk, to Lavinia's palace for his education. Subsequently this son of Ascanius brought himself into disgrace; and when the diviners were consulted, they replied, "that the son of Sylvius would be the death of his father and mother, and afterwards attain to sovereign power." Nor were they mistaken.

After a reign of thirty-three years, Ascanius died, bequeathing the sovereignty of Italy to his brother Sylvius, who, not unmindful of the nephew that bore his name, shared with him a considerable portion of his dominions. When Sylvius, the nephew, had a son—the mother was lost during her travail—the child was put to nurse, and called Brutus, who, when he had attained the age of fifteen years, being then on a visit to his father, it was proposed that they should attend a stag-hunt in the forest.

A large deer being suddenly roused, the young man shot at it with an arrow, which glancing from the back of the animal, pierced his father's breast, and he died upon the spot; and thus was he the death of his father and mother.

The Roman sages now decided that as Brutus was the cause of his father's death, although *unintentionally, he must be banished from their country. Upon

hearing this verdict, Brutus, without loss of time, departed for Greece, and there he became acquainted with the posterity of Helenus, Priam's son, who were at that time in a state of bondage under Pandrasus, a king of Greece.

It was after the destruction of Troy that Pyrrhus, the son of Achilles, conveyed this family away as captives, to revenge the death of his father. Brutus soon discovered that he and these descendants of Helenus were allied by kindred, and so they lived most amicably together.

Now, Brutus devoted himself to a military life and warlike exploits; and so eminent had he become in the profession he had chosen, that his fame spread far and wide. His person was comely and handsome, and of athletic proportions; his mental attainments comprised the highest order of human wisdom, and, combined with a generous disposition, he was lively, spirited, and courteous; ever ready to succour the helpless, and to share his advantages or spoil, with such of his associates and friends as would partake of his liberality.

Thus his worth became celebrated throughout Greece, and all of the Trojan race within its limits implored of him that he would accept them as subjects, and rescue them from slavery. So affected was Brutus by their attachment and their pathetic appeal to him for assistance, under the endurance of the most cruel oppression, that, after a brief conference upon the subject, he proposed that they should communicate their design to Assaracus.

The mother of Assaracus was a Trojan, and his father a Greek, at whose death, although illegitimate, he became possessed of three castles, which a brother had endeavoured to deprive him of on account of his mother being a Trojan.

It was now determined between Brutus and Assaracus that they should muster their forces, and ascertain the number of men there were capable of bearing arms; which, upon inspection, amounted to about seven hundred. Hereupon they unanimously accepted Brutus as their prince, and appointed him to the chief command.

The next proceeding was to garrison the castles, and to furnish them with arms and provisions, which being accomplished, Brutus and Assaracus, with the whole of their followers, advanced into a wild and woody part of the country, from whence Brutus despatched a messenger to Pandrasus with a communication in the following terms:—

“ Brutus, Prince of the remnant of the Trojan race, to Pandrasus, King of Greece, greeting.

“ As it would be disgraceful to the Dardanians to submit to be governed in a manner unworthy of their noble descent, they have elected a chief and retired to the forests, preferring even a savage life, with liberty, were it upon the simple produce of the earth, to even a luxuriously dieted slavery. This being so, it may add to the dignity of your government, and therefore deserve not your displeasure or chastise-

“ment, but your pardon; since it is the common wish
“of every captive to regain his former estimation. Let
“your compassion excite you graciously and liberally to
“grant them the freedom they have lost, and to permit
“them either to remain in the wilds, to which they
“have retired, or to depart to other countries where
“they may abide in freedom.”

This missive had the effect of exciting the anger and displeasure of Pandrasus, who, astonished and wondering at their presumption in daring to address him, forthwith convoked his council, by whose advice he without delay set out in pursuit of the fugitives, with the intention of totally extirpating them by an unexpected attack.

Arriving at the river *Acheron, irritated as he was, and vowing vengeance upon every Trojan soul, he inadvertently passed it, which Brutus perceiving, at once attacked the main body of his troops, falling upon them as a lion in his fury upon a flock of sheep, and destroyed nearly two-thirds of his army.

Antigonus, brother to Pandrasus, seeing the discomfiture of the King, endeavoured to rally the remnant of his army both by his example and an animated address, when they were attacked by Brutus on their retreat, who slew them all, excepting Antigonus and his friend *Anacletus, who were taken prisoners.

The garrison of the castle of Assaracus was now reinforced by six hundred men, and Brutus again retired to the fastnesses of the forest. Although Pandrasus was

greatly depressed at the loss of his army and the captivity of his brother, he resolved to make another effort. Early the next morning, with such of his scattered forces as could be collected, he attacked the castle of Assaracus, believing that his brother was a captive within. Hereupon he disposed his army into three divisions, one whereof was posted before the gates, to prevent all egress; the second was directed to cut off the supply of water; and the third to prepare weapons and engines for demolishing the walls.

The King's orders were zealously obeyed; and at night a body of picked men were chosen for the attack; those who were weary were suffered to take repose, lest Brutus should fall upon them by surprise a second time.

The attack was well sustained by the garrison, who with their arrows and wild-fire drove the assailants from the walls, and when the battering machines were applied they forced the engineers to desist by projecting wild-fire and boiling water upon them. The castle having sustained a three days' siege, and the garrison suffering much from hunger, thirst and toil, sent to Brutus for a reinforcement, informing him that without assistance they would be compelled to surrender.

This announcement caused Brutus much trouble, his own forces being in too weak a condition to meet the enemy in the field, therefore he could ill spare any of his troops for the relief of the castle.

In this critical predicament he drew out a plan for a night attack by putting to death the sentinels, and then

to fall upon the sleeping soldiers, but in this device he could not expect to succeed without the aid of some Greeks, so taking his captive Anacletus apart, he addressed him thus: "Young man, you have now to choose life or death, for instant death awaits you unless you will faithfully perform what I require." And drawing his sword, he grasped Anacletus firmly. Upon this he pledged himself to perform all that Brutus required. "You are then," said Brutus, "this night to go to the camp of Pandrasus, make your way to the sentinels, and tell them that both you and Antigonus have escaped, and that you were obliged to deposit him for safety in a woody glen as on account of his chains you could not bear him further, and beg their assistance in conducting him safely into camp; but should they be disposed to awaken any of the sleeping soldiers for the purpose of aiding them, say it is needless, as they alone will be sufficient. By this means my desire will be fulfilled."

Accordingly Anacletus departed that night, and as he approached the sentinels they challenged him, and through some suspicion of treachery he was surrounded. But when he explained to them that Antigonus and himself had escaped from imprisonment, and being recognized by one of the party, they unanimously followed him to the glen, where Brutus falling upon them left not one to tell the tale. From thence Brutus moved his troops in the profoundest silence into the midst of the camp of Pandrasus, and then ordered that none should begin the attack until his horn was heard to

sound. Brutus having made his way to the Royal tents sounded his horn, when the slaughter of the sleeping enemy began, Pandrasus being taken alive.

The beleaguered garrison were soon apprised of what was going forward, and hastened out to take a share in the conflict, so that by break of day the army of Pandrasus was totally annihilated. Thus was Brutus victorious, and his enemies met their fated death. Then calling his followers together, he returned them public thanks, leaving them the spoil to divide as they pleased.

Brutus now summoned a council to deliberate as to what should be done with respect to Pandrasus, as it was almost certain the king would gladly pay any ransom to effect his liberty. However, some of them proposed that they should settle on the wastes and forests they had already got possession of, while others suggested that they should claim a third of the kingdom. At length, after a long debate, Membyr, a man eminent for his wisdom and sagacity, stood up, and silence being proclaimed, spoke thus :

“ My noble brethren, how long will you hesitate
“ as to that which is the surest object of your future
“ welfare, that is, security to yourselves and your
“ posterity, by leaving this country? For, should
“ Pandrasus, as his ransom, grant you a portion of
“ Greece for a settlement, never will you be at peace.
“ Never will they forget the transaction of the night
“ past, or to seek an occasion of avenging it on you or
“ your posterity. My advice therefore is, that you,
“ Brutus, marry the king’s eldest daughter, Inogen ;

“ and then providing ships, money, wine, and wheat, “ and all other necessities, we should go whither the “ Deity may send us, to seek in some other country a “ refuge from slavery.” This advice prevailed, Pandrasus was therefore brought before the council, and placed upon the seat of honour, Brutus at the same time declaring that his life should depend on compliance with the proposal.

“ The infernal Gods,” said Pandrasus, “ have “ placed me and my brother Antigonus in your power, “ and therefore to save mine and my brother’s life, “ I agree. Nor can I incur blame, if I give my “ beloved daughter to yonder youth, for I know he is “ descended from Æneas and Anchises ; his fame, and “ his late conduct prove it. Who but himself could “ have liberated the Trojans from the power of so many “ Princes ? Who else, with so inferior a force, could “ have opposed the King of Greece in battle, and defeated and taken him prisoner ? I will, therefore, give “ him my daughter Inogen ; and moreover gold, silver, “ and precious jewels ; corn, horses, arms, shipping, and “ whatever else may be required ; nay, if you desire it, “ a third of my kingdom, and will remain your prisoner “ until my promise is fulfilled.” Messengers were despatched forthwith to every part of Greece, to collect all the ships that could be spared, with orders to make for one harbour, and the number thus mustered was three hundred and twenty-four, which, after being stored and fitted-out, the king obtained his liberty.

Brutus standing on the lowest deck with Inogen en-

folded in his arms, whose tears could not be restrained whilst within sight of land, and at length overcome with fatigue and sorrow, she fell into a profound sleep.

For two days and a night they sailed with a fair wind and came to *Legetta, then a desert isle, having been devastated by pirates.

It was here that a strong party landed for the purpose of exploring the country, they passed the day in the capture of various game, and at night took shelter in the ruins of an old temple of Diana, wherein sacrifices had formerly been offered, and which contained a statue that answered all inquiries.

The next morning they returned and informed Brutus of what they had seen, advising him to go and sacrifice to the goddess in that temple, and inquire where he should find a settlement—to which Brutus assented.

Then taking Geryon the diviner, and twelve men of advanced age, and every thing that was necessary for the purpose, he approached the temple, and standing before the door, he put a chaplet of vine leaves on his head. As it was the custom in days of yore to sacrifice to the three deities, Jupiter, Mercury, and Diana, he in conformity with the ceremonial, lighted three fires, and offered a separate sacrifice to each. He then drew near the altar, bearing in his right hand a vessel full of wine, and in his left a horn filled with the blood of a white hind, then raising them on high and fixing his eyes upon the goddess Diana—he thus addressed her :

“ O mighty goddess of the chase and guardian of the
“ boar of the forest,—thou who art privileged to range

“ over the celestial and infernal mansions, say in what
“ country I shall seek a permanent abode, and I will
“ ever reverence thee and build a temple there to thine
“ honour ? ”

This invocation he repeated nine times, went four times round the altar, and poured the wine upon the fires,—then extending himself upon the skin of a white hind, he soon fell into a deep sleep, and during the sweetest hour of the night, Diana appeared to him in a vision and thus addressed him.

“ Brutus, there lies in the west and beyond the
“ realms of Gaul, an island surrounded by the waters
“ of the ocean, once inhabited by giants, but now a
“ desert; thither go thou, for it is fated to be a second
“ Troy to thee and thy posterity, and from thee shall
“ kings descend, who shall subdue the whole world to
“ their power.”

[The following is the prayer and answer, as found in Geoffrey of Monmouth's version.]

* THE INVOCATION.

*Diva potens nemorum terror sylvestribus apris;
Cui licet anfractus ire per æthereos,
Infernasque domos; terrestria jura resolve,
Et dic, quas terras nos habitare velis?
Dic certam sedem, quâ te venerabor in ævum,
Quâ tibi virgineis templa cicabo choris?*

Goddess of woods! tremendous in the chase
To mountain boars, and all the savage race!

Wide o'er the ethereal walks extends thy sway,
And o'er th'infernal mansions void of day.
On thy third realm look down, unfold our fate,
And say, what region is our destined seat ;
Where shall we next thy lasting temples raise,
And choirs of virgins celebrate thy praise ?

The Answer.

Brute sub occasum solis, trans Gallica regna,
Insula in oceano est undique clausa mari :
Insula in oceano est habitata gigantibus olim,
Nunc deserta quidem ; gentibus apta tuis,
Hanc pete : namque tibi sedes erit illa perennis
Sic fiet natio altera Troja tuis.
Sic de prole tuâ reges nascentur : et ipsis
Totius terræ subditus orbis erit.

Brutus ! there lies beyond the Gallic bounds,
An island, which the western sea surrounds ;
By giants once possessed ; now few remain
To bar thy entrance, or obstruct thy reign.
To reach that happy coast thy sails employ,
There fate decrees to raise a second Troy ;
And found an empire in thy royal line,
Which time shall ne'er destroy, nor bounds confine.

When Brutus awoke after his vision he communicated the answer he had received to his friends, who urged him not to delay embarking for the spot pointed out, and accordingly they set sail, and after cruising about for thirty days, arrived off the coast of Africa, near to the altars of the Philistines. Sailing between Ruscan and the mountain Azara, they had a desperate encounter with pirates, whom they dispersed, then passing the

river Malva they steered for Mauritania, where they landed, being short of supplies, and ravaged the whole country from sea to sea. Upon reaching the Pillars of Hercules some sea monsters (mermaids) attacked them, and were near sinking their ships, but at length arriving in the Tyrrhene sea (Atlantic) they discovered on the coast four clans of Trojan exiles, who had fled hither with Antenor after the war.

Corineas, a man of unmatched strength and courage, was their chief, when, after a few mutual inquiries, he attached himself to Brutus; so they united their forces and became inseparable friends.

Embarking all their people, they sailed away in company and came to anchor at the mouth of the Loire, where a whole week was passed in reconnoitring.

There Goffar Ffichdi (Goffar the Pict) so soon as informed of their landing on his territory, immediately commanded them to depart, and in case of refusal they were threatened with expulsion.

When the messengers sent by Goffar were on their errand, they perceived that Corineas was hunting the forest and killing game, and demanded who gave him authority to slay game in the royal forest? Corineas replied "that he desired no permission, and should hunt whenever he thought proper!" Upon this one of the messengers named Mymbert drew his bow, and shot at Corineas, who evading the arrow, plucked the bow from the hands of Mymbert and beat out his brains with it. The others escaped with difficulty, and hastened to inform Goffar of what had happened.

Goffar was so exasperated at the intelligence, that he collected all his forces with the determination of punishing the invaders, and driving them into the sea. Brutus accordingly arranged his ships so as to offer the strongest defence, then placing the women and children out of danger, he landed with all his disposable men and marched against Goffar.

Siward, the most renowned of the Gauls for valour and strength, commanded the vanguard of Goffar's army, and advanced against Corineas with the whole of his division; a severe battle followed, in which numbers were slain on both sides. Corineas in single combat with Siward lost his sword, but with a double-edged axe he cleaved him in twain, and dealing blows around him with such irresistible force and rapidity that every one became a mortal wound. Brutus seeing Corineas pressed by numbers coming fresh into the field, hastened up with a reinforcement, and the conflict was renewed on both sides with great slaughter, but at length Goffar and his army were completely defeated.

This disaster caused Goffar to solicit aid from his countrymen in Gaul, which was at this period governed by twelve kings, possessing similar power and privilege, but all maintaining the same form of government, Curwed being the sovereign paramount.

Goffar obtained all the assistance that he required, which reaching the ears of Brutus, he built a fort so as to secure his army against any sudden attack; on the spot where, as Cæsar himself testifies, he did afterwards build a city.

Brutus now distributed spoils amongst his followers, then marching into the country at the head of his men, carried fire, pillage, and the sword wherever he went, and proceeding through Gascony, he arrived at a city called Tyrri (Tours).

Goffar, hearing of the devastation caused by Brutus and his army, resolved to summon the whole host of Gaul, and at one final effort expel the Trojans from his dominions. For this purpose he set out resting neither day nor night, and arrived before the encampment of Brutus, when he exclaimed to his people: "What a disgraceful fate is this, to see a foreign enemy encamped in my kingdom! To arms, then! Seize on them as sheep in a fold, and let us distribute them as prisoners and slaves throughout the country, to appease our indignation!"

Goffar separated his army into twelve divisions and advanced upon the Trojans, for which Brutus was well prepared, and haranguing his men cautioned them not to throw away a blow, or to advance without occasion. Then with wild shouts and great fury a severe and bloody contest ensued. As the day was declining, Goffar being well supplied with stores and reinforcements, and the troops of Brutus being thinned and exhausted, the latter was driven to seek protection within their fort.

That night, Brutus, in consultation with Corineas, advised him to take three thousand men and lay concealed in a neighbouring wood, and when the attack should begin, to rise and fall upon the rear of the Gauls

with loud shouts and fury. The army of Goffar being ten times greater than that of Brutus, the latter, though fighting valiantly, was visibly losing ground; when Corineas with his troops, rushing from their concealment, fell upon the rear of the Gauls, who were routed with great slaughter and fled in all directions.

In this battle Turnus, a nephew of Brutus, was slain, a young man in personal strength second only to Corineas, and who with his own hand slew *six hundred Gauls before he fell. The place where he was buried bears his name to this day, Tyrri (Tours).

Brutus, although victorious, found that the number of his followers was so much reduced that any further delay in seeking the land indicated by the oracular vision might be attended with adversity to himself and people; he therefore embarked them, sailing westward until they arrived off the coast of Totness, where they anchored.

The country they came to was Alban (Albion), that is, in Welsh, Y-Wen-Ynys (the White Island), at that time uninhabited, save by a few giants.

*BRUTUS.

1074 B.C.

Upon exploring the country Brutus and his followers were well pleased with everything they saw, and then began to build houses and cultivate the soil, which gave the island an appearance of having been long inhabited. Brutus dedicated a temple to the goddess Diana, but whilst engaged in his devotions was attacked by a party

of giants, all of whom he slew except *Gogmagog, who was spared in order that he might wrestle with Corineas. Brutus had named the island after himself as Britain, and called his people Britons. Corineas he had settled in Cornwall, and it was here that the contest in wrestling took place. As soon as Corineas saw the monster advancing, he at once laid aside his armour and prepared to *engage with him. The giant now seized his enemy round the middle, and with a hug broke three of his ribs. This so enraged Corineas that, summoning all his strength, he pressed him so that he became livid, then, raising him on his shoulder, carried him to a rock overhanging the sea, cast him down the precipice, and dashed to pieces he fell into the water. To this day it is called Gogmagog's or The Giant's Leap.

Brutus now thought of building a city, and journeying along the coast he came to the Thames, whereon he found a suitable spot, and gave it the name of Troia Newydd (New Troy), a name it long retained, until corrupted into Troynovant, and afterwards changed into Caer Lludd (Lud's Town), Lludd, son of Beli the Great, and brother to Caswallon (Cassibelan), who opposed Julius Cæsar. Lludd fortified the place strongly with walls and towers, but the changing of the name and abolishing that of Troy, caused a disagreement between Ludd and his brother Ninian, and at last it was called London by the Saxons. When Brutus had finished this city he instituted certain laws which were to be observed by the inhabitants, for the administration of justice and the preservation of peace.

It was about this time that Eli was priest in Judea and the Ark of the Covenant was in possession of the Philistines.

Brutus had by his wife Inogen three sons, viz., Locrinus, Camber, and Albanactus, and he died in the twenty-fourth year after his arrival in the island.

Brutus came into the island *in the year 1200 after the Deluge.

BOOK THE SECOND.**FROM THE DEATH OF BRUTUS TO THE
INVASION OF THE ROMANS.****LOCRINUS, CAMBER, AND ALBANACTUS.**

1050.

THE island was now partitioned amongst the sons of Brutus, the middle portion falling to the share of Locrinus, the eldest, his part being called Loegr, in reference to his name. Camber, the second son, took that portion beyond the Severn, which was called Cambria; and the third portion, which extends northwards from the Humber was taken by Albanactus, and named Albany, now called Scotland. Thus they all reigned at one and the same time. It was some time after this division of the kingdom that Hymyr (Humber), king of the Huns, invaded Albany and defeated Albanactus, compelling his subjects to seek the protection of Locrinus, who joined his forces to those of Camber and with them defeated Humber, who was drowned in the river which to this day bears his name. The spoils of the dead were distributed after the victory, as was also the booty with which the ships of Humber were laden.

On board one of these ships were found three young women of exquisite beauty; one of whom, Eysyllt, daughter of a king of Germany, had been carried off by Hymyr when he ravaged that country. Fairer than

the purest snow, the plumage of the swan, or bone of the sea-horse, her charms soon captivated Locrinus, who had previously been engaged to marry a daughter of Corineas, king of Cornwall, so that Corineas was apprehensive Locrinus did not intend to make his daughter a wife in dower. Corineas then hastened to Locrinus, and brandishing an axe over his head, exclaimed, "Is it thus the wounds which I received in wars against foreigners, the enemies of your father, are to be recompensed; by your desertion of my daughter and your illegal marriage with another? It shall never be whilst my arm can wield this axe, beneath which many a giant has fallen!" Then, menacing him with the axe, he threatened to strike, but their friends prevailed on them to be reconciled, by Locrinus marrying the daughter of Corineas.

Notwithstanding this marriage, Locrinus did not desert Esysllt, but had her concealed in an excavation within the ground in London, where she was placed under the guardianship of some trustworthy persons, and, fearing Corineas, he was obliged to visit her clandestinely, and excused his long and frequent absence through the pretext of private sacrifice.

Seven years after this, Corineas died, and then Locrinus forsook Gwendolen and introduced his wife Esysllt to the public. This insult so affected Gwendolen that she retired to Cornwall and raised an army against Locrinus. An engagement took place near the river Vyrram, in which Locrinus was slain by an arrow which pierced his forehead, having reigned ten years.

GWENDOLEN.

1041.

Gwendolen constituted herself sole monarch of the island, and commanded that Esysllt and her daughter Hafren should be drowned in a river (Severn) which is so called to this day, after Hafren, the daughter of Locrinus. After a reign of twelve years Gwendolen abdicated in favour of her son Madoc, who was now of age, and then retired to her territories in Cornwall, which was her dowry, for the remainder of her life.

MADOC.

1027.

Madoc had a quiet reign of twelve years, and died, leaving two sons

MEMBYR AND MAEL.

1000.

Each of the sons being eager for the sovereignty, it gave rise to many contentions, when Membyr, feigning a pacific disposition, invited his brother Mael to a conference and there assassinated him. Membyr, now in possession of unincumbered authority became cruel and tyrannical, he deserted his wife the mother of Efrog the Great, and when in his twentieth year, whilst engaged in the chase he was devoured by wolves.

EFROC.

974.

Efroc, the son of Membyr, was the first British king who with a fleet invaded Gaul. He ravaged the country with fire and sword, burning cities and levelling castles to the ground, returning victorious and enriched with spoil and booty. He founded the city Efroc (York), called after his name, about the time when David reigned in Jerusalem, and he also built the *Caer Efroc* *(*Alclnyd*) opposite to Albany, besides the castle of the mountain (*Angned*), now called **Morynion* Castle, on the hill of *Dolur*, and died after a reign of thirty years.

He had by his twenty wives twenty sons and thirty daughters. The names of his sons were, Brutus Green-shield, the eldest, Gilius, Rhun, Moryd, Bleiddyn, Iago, Calan, Cynar, Ysbladden, Gwryl, Dardan, Eidiol, Ivor, Gwychyr, Goronwy, Hector, Cyhelin, Rhad, Assaracus, and Howel. * His daughters were named Gloywgain, Inogen, Eudaws, Gwenlliant, Gwawrddydd, Angharad, Gwendolen, Tangwystyl, Gorgon, Meddlan, Methhael, Efrar, Maelfre, Camreda, Ragan, Gwael Ertus, Nest, Cein, Stadud, Efren, Blaengein, Afallach Angaes (the most beautiful woman of that age in Britain or Gaul), Gweyrfil, Perweur, Eurdrech, Edra, Anor, Stadyalt, and Egron.

Efroc had sent all his sons and daughters (except Brutus, the eldest son) to Italy, where Sylvius Albanus, the successor of Sylvius Latinus, was king. The daughters married persons of rank and of Trojan extraction, whilst

the sons under the command of Assaracus, and with the aid of Sylvius Albanus, invaded Germany and took possession of the country.

BRUTUS II. (GREENSHIELD).

934.

Brutus Greenshield, eldest son of Efroc, succeeded his father, and reigned ten years, and at whose death his son, Leon the Great, came to the throne.

*LLEON THE GREAT.

923.

Lleon built Chester in the north, when Solomon was building the temple at Jerusalem, and the Queen of the South went thither to hear his wisdom. Lleon gave freedom to the constitution of the kingdom, and in the administration of state affairs was just and upright, but becoming infirm and disabled from attending to business, a civil war ensued between the clans, when Lleon died, after a reign of ten years.

RHUN-PALADR-BRAS.

898.

Rhun, of the thick shaft, next ascended the throne as the son of Lleon, and lost no time in restoring tranquillity to the country. He built Canterbury and Winchester, and *the city on the mount of the Shaft, in English called Shaftsbury, where the Eagle prophesied

the fate of Britain whilst the city was building. Rhun reigned forty years.

Solomon now finished building the Temple at Jerusalem, and

BLAIDDYD (BLADUD).

859.

The son of Rhun, succeeded his father, and built Caervaddon (Bath), where he formed a *warm unguent as a remedy for various diseases, and by sacrificing to the enchantress Minerva, kindled an inexhaustible fire, which when it appeared to burn out *rekindled itself again. This happened about the time when, in consequence of Elijah's prayer, there was no rain for three years and six months. Blaiddyd encouraged scientific pursuits, and was the first to introduce the *magic art into Britain, nor did he cease in such studies until he had contrived a pair of wings with which he attempted to fly, but falling upon the temple of Apollo in London was dashed to pieces in the twentieth year of his reign.

*LEAR OR LLYR.

839.

Blaiddyd left the government of the country to his son Lear, who for forty years maintained the public tranquillity with spirit and sagacity. He entertained the strongest paternal affection towards his three daughters, Goronilla, Ragaw, and Cordalia the youngest,

for whom he showed a preference. Growing old and depressed by anxiety and infirmities, he proposed dividing his kingdom into three parts, giving to each of his daughters a portion, which he intended to dispose of by testing their affection, and thus bestowing on the most deserving the largest share of the kingdom. He then asked of his eldest daughter, how she would value her love for her father? With the most solemn asseveration she replied, that "she loved him more than her own soul!" "Then," said he, "since thou lovest me more than thou lovest any other, I will bestow thee on the man of thy choice, and with thee a third of my realm." His second daughter replied to the same question in like manner, by saying "that he was dearer to her than all this earth could give." Delighted by her answer, he gave her also a third of his dominions. But Cordalia, indignant at the deceit of her sisters, resolved to answer with prudence, and when the same question was addressed to her, replied: "My Lord and father, there may be some who practise dissimulation, but my love is such as a daughter owes in duty to her father, and shall be proportionate to its motive, as love is in general measured by the wealth, the health, and the power of the person beloved." This reply Lear believed to strictly express the sentiments of Cordalia, and whilst under the influence of a furious passion, exclaimed, "Such then, henceforth, be my love for thee, since such is thine for my old age! No share of Britain shall be thine, thy sisters shall have all! And, though I say not, that I will not give thee in

“ marriage should the occasion occur, because thou art
“ a daughter of mine ; yet, neither wealth nor honour
“ shall attend thee, for though I have preferred thee to
“ thy sisters, thou lovest me not !”

Lear, after a conference with his nobles, was resolved to give his other two daughters in marriage, and to apportion his kingdom between them. Einion, Prince of Cornwall, taking the eldest, and Maglawn, Prince of the North, his second daughter, and thus was his kingdom divided.

It was some time after this occurrence that Aganippus, king of Gaul, upon hearing the beauty and estimable virtues of Cordalia highly extolled, speedily sent to her father a proposal of marriage, to which without hesitation, Lear consented ; but, he informed Aganippus that he must accept of her without a dowry as he had already bestowed his kingdom away. Aganippus in nowise disconcerted at this reply, being assured of the many good qualities and excellences of Cordalia, was only the more desirous of obtaining her, and intimated to Lear that, as he possessed wealth in abundance, his greatest desire was to obtain a noble alliance and to be blessed with heirs to inherit it. After a brief interval the marriage was solemnized, and then Lear resigned his authority over the dominions which he had so well and firmly governed, and retiring under the escort of forty knights to the territory of his son-in-law, Maglawn, Prince of Albany, remained for a short period in obscurity.

It was only about three months after Lear had dis-

possessed himself of his kingdom, when Gonorilla informed her father that the great number of his retainers threw all her domestic arrangements into confusion, and proposed that he should reduce his establishment to the number of ten. Lear, labouring under the greatest excitement, promptly departed from Maglawn, and sought the hospitality of the Prince of Cornwall, who received him graciously and with kindness. But, twelve months had not expired when a serious dissension arose between the attendants of both parties, and then it was that Ragaw insisted upon her father dismissing all his knights but five. This peremptory demand so affected and distressed Lear, that he left Ragaw, and once more sought an asylum with his eldest daughter, believing that her resentment had subsided. There however he met with no better favour, when, as Gonorilla angrily told him, "that unless he dismissed all his attendants but one, adding, that as an old man he had no need of such parade, he could not reside with her." Finding that remonstrance did not prevail with her and that there was no other resource than to yield, he accepted the arbitrary conditions and remained, attended by one knight only. Lear, now surveying and meditating upon his former greatness, and reproaching himself for having disposed of his kingdom to daughters so unworthy, soon fell into a low and desponding state of health. Sometimes he would rave as a maniac, at others he would condemn himself for his folly, and then resolve to depart forthwith. But where shall the poor afflicted king fly to for protection?

It had occurred to Lear that he would cross over to Gaul and visit his youngest daughter, the wife of Aganippus. O! but the recollection of his unkindness to her suddenly checked his resolution, which was as quickly revived whilst writhing under the bitter misery inflicted upon him, by the overbearing insolence and ingratitude of his other two daughters.

At last, summoning his resolution, he put to sea for Gaul, and after being on board a short time he observed that he was accompanied by three knights only, then bursting into tears he thus bewailed his misfortunes:—

“To what will my fate reduce me! Alas, how much
“more severe is the remembrance of greatness lost,
“than a life of poverty that has never looked to
“honours! The time has been when an army followed
“my steps to besiege towns and fortresses, and was
“enriched by the spoils of the enemy; now, they who
“were once at my feet have in my poverty forsaken
“me! Oh, that the hour of revenge would come! Too
“true, my Cordalia, were thy words, that affection is in
“proportion to the person beloved. Whilst I had
“wherewithal to give, all loved me; but with my power
“to give, they are all fled! How then, for shame, shall
“I be able to see thee, with whom, though far superior
“to thy sisters, I had taken offence? I have given
“them my dominions, and they have driven me a fugi-
“tive from them.”

In this strain he continued from time to time to lament his adversity, until he approached the city *Carytia (Paris) where his daughter resided. Cordalia

being informed of the arrival of her father, immediately dispatched for his present necessities a large sum of money, requesting her father to retire to a neighbouring city and there feign indisposition, and whilst under treatment to procure such habiliments as are becoming a king, and to engage forty knights as a retinue, all to be mounted, armed and adorned in suitable apparel, and so soon as everything was in readiness, to forward a herald and announce his arrival to Aganippus.

These instructions being strictly observed, and Aganippus hearing of what had occurred, immediately set out attended by his court, to meet and welcome Lear with all the respect due to a king.

It was not long after this that Aganippus levied a large army throughout Gaul, especially of cavalry, which, led by Lear and Cordalia landed in Britain, where they encountered both Einion and Maglawn, whom they defeated; and thus Lear recovered his kingdom, which event, neither Lear nor Aganippus survived more than three years.

Lear was buried in a cavern beneath the Soar at Leicester, which had been magnificently constructed in honour of the god Bifrons. Here likewise * all the artificers of the kingdom assembled annually, to work at their respective trades for one year from that time.

CORDALIA.

779.

Cordalia took the sovereignty of Britain into her own hands, but at the end of five years the tranquillity of her

government was disturbed by her two nephews, Morgan the son of Maglawn, and Cynedda the son of Einion; under the pretext, that to be ruled by a woman was disgraceful. An insurrection which they raised against her produced a battle, in which Cordalia was taken, and being imprisoned, she in despair put an end to her life.


MORGAN AND CYNEDDA.

774.

Britain was divided between Morgan and Cynedda, the former taking that part to the north of the Humber, and Cynedda the southern portion.

Morgan being naturally of a turbulent disposition, and impatient that Cynedda possessed a larger portion than himself, which he considered a great injustice, and claimed his greater right to it as the son of the eldest of Lear's daughters—and under the influence of these pretensions he proceeded to ravage the territories of his cousin.

Cynedda advanced against him and defeated him, continuing the pursuit of his scattered forces from place to place, when they made a stand at Maesmawr in Glamorgan, where Morgan was slain, nearly on the spot where the monastery of Morgan now stands, and there he was buried. Cynedda had a quiet and prosperous reign of thirteen years and then died. On the eleventh of the Calends of May following, Romulus and Remus began to build Rome.



RHIWALLON.

726.

Rhiwallon, the son of Cynedda, came next in succession ; he had a tranquil reign, but in his time it rained blood for three days, great mortality following, through numerous insects which fell in the form of grubs, and by some other kind of pestilence.

After Rhiwallon there reigned—

GORWST—(his Son).

724.

SAISYLLT.

717.

IAGO—(nephew of Gorwst).

711.

CYNFARCH—(son of Saisyllt).

704.

GWRFYR-DY-GN—(The Persevering).

695.

Gwrfyr-dy-gn had two sons, Ferrex and Porrex, who finding their father growing old and declining in health,

anticipated his death by contending for supremacy, which led to a design by Porrex on the life of his brother, whom he slew, together with the greater part of his army.

The mother,* Widon, of the two brothers, was so exasperated at the death of her son, that, entering the chamber of Ferrex by night, and with the assistance of her women, murdered him during sleep and cut his body to pieces. When the partizans of her son who were near at hand, had heard and seen that this horrible deed was done, they took her and put her in a sack, and threw her alive into the Tain (Thames) where she was drowned.

The two sons thus having died without issue (after five years spent in ambitious broils, according to most authors) ended the direct line of Brutus.

After an interval of about twelve months, a young man arose called Dyfnwal Moelmyd, the son of Clydno, Earl of Cornwall, who was superior to any of the kings of Britain, either in personal appearance or courage, and, having upon the death of his father succeeded to his possessions, he engaged with and slew Pymed the king of Loegria. This becoming known to Nydaws king of Cambria, and Theodore king of Scotland, they united their forces and ravaged the territories of Dyfnwal, who attacked them at the head of 30,000 men. The conflict was doubtful during the greater part of the day, when Dyfnwal perceiving that it was turning against him, selected sixty of his bravest soldiers, and all being disguised in the apparel of the enemy they

penetrated to the station of Nydaws, whom they slew, and afterwards to that of Pymed who was also put to death. Then assuming their own attire, Dyfnwal renewed the engagement, gaining a decisive victory and seizing the dominions of his enemies, he reduced all Britain to his own authority from sea to sea.

* DYFNWAL MOELMYD.

694.

Tranquillity being now established, Dyfnwal caused a crown of gold to be made and wore it on his head. He restored the old form of government and enacted laws, known as the laws of Dyfnwal Moelmyd, which the Saxons still observe. He gave privileges of refuge to temples and cities, and to the roads leading to the courts of justice, so that all who fled to them should find sanctuary there in whatsoever they had offended. Many other regulations he instituted, such as the guardianship of the security of the roads leading to the chief towns, and granting great roads to the temples, and cities to the commonalty, so that in his time theft and violence were suppressed.

He died, after a reign of forty years from the time he made and wore the crown of gold, and was buried at London, in a *temple of Concord which he himself had erected.

BELI AND BRAN.

667.

The sovereignty of the kingdom was violently contested by Beli and Bran, the sons of Dyfnwal, but it was eventually compromised by the sage counsel of the nobles. It was agreed upon to divide the kingdom, so that Beli, the eldest, should have Loegria, the whole of Wales and the sovereignty, as *according to the old law of Troy the eldest son inherited the whole estate of his father. To Bran was assigned all north of the Humber, subject however to the supremacy of his brother.

For about five years uninterrupted unanimity prevailed between Beli and Bran, which was at length disturbed by such intriguers as are ever ready to breed plots and contentions. These persuaded Bran that he was equal to his brother, and therefore should possess equal rights, being the offspring of the same parents.

“Have you not,” said they, “been more engaged in feuds and wars than he? Did you not expel Edwetro, Prince of Marien, from your country when he invaded it? Break off then this disgraceful convention with your brother, hasten to the king of Llychlyn (Norway and Sweden), marry his daughter, and thus you will obtain power to recover your rights.”

Thus counselled, Bran departed for Llychlyn to seek the hand of the king's daughter Elsing in marriage, which proceeding caused great uneasiness to Beli, who

considered it as unworthy of his brother, so to plot against him. Beli now crossed the Humber and garrisoned all the towns and castles with his own men, upon which intelligence reaching Bran, he immediately set sail with the large army he had collected in Llychlyn. In his course towards Britain he fell in with *Gwychlan, king of Denmark, who had pursued him for the sake of the Princess Elsing. An engagement ensuing, the king of Denmark grappled with the ship in which was Bran's wife, and drew it into the midst of his own fleet. Both fleets were dispersed by a storm which continued for five days, and after being severely driven about by the tempest, the king of Denmark and Elsing were both thrown upon the northern coast of Britain, and being seized by the peasantry, were conveyed to Beli, who had been awaiting his brother's arrival.

Three ships of Bran's fleet were captured with those of the king of Denmark, which afforded Beli great satisfaction, as it seemed the commencement of retribution to his brother.

In a short time Bran collected his scattered ships and landed on the northern coast, where he heard that Beli had possession of his territories. He then demanded that they should be restored, and that his wife should be set at liberty; otherwise he would lay waste the island from sea to sea, and put Beli to death whenever he could find him.

Beli denied all that he was charged with, and mustering all the warriors he could find marched against Bran, and came up with him at a place called the

Forest of *Calatyr, where a sanguinary battle took place, the combatants falling as corn in harvest beneath the hand of the reaper. Victory favoured the Britons; the remnant of the men of Llychlyn fled wounded to their ships, and they left on the field 15,000 of their slain, none escaping without a wound. With difficulty Bran reached a ship in which he sailed to Gaul; and many sought safety wherever they could find it.

After this victory Beli assembled a council of nobles at York, for the purpose of deciding the measures to be adopted with respect to the King of Denmark, who had proffered his submission in fealty to him, and an annual tribute as the ransom of himself and Elsing, to whom he was devotedly attached.

With the approbation of his council, these conditions were accepted by Beli; hostages having been given for the due performance of the treaty, the King of Denmark and Elsing were then liberated.

Beli now took possession of the whole island, then confirmed the laws which had been made by his father, enjoined a general cessation of hostilities, which was proclaimed throughout Britain, more especially in the temples and cities.

The limits of the roads not being strictly defined, he assembled all the masons in Britain and ordered that the roads should be constructed of stone and mortar; that one of them should pass through each of the chief cities which lay immediately in the line, and to extend from Penrhyn in Cornwall to Penrhyn Bladon in the north, which is the extent of the Isle of Britain.

Another crossed the island from Mynyer (St. David's) to *Port Hamon. He also commanded that two other roads should intersect these, pass through several cities, and terminate at the angular extremities of the island.

The roads being complete, they were made sacred, and the privilege of refuge was conferred upon them, so that whosoever escaped to them was free from molestation.

Beli continued to govern in peace, but his fugitive brother Bran was not easy under the loss of his possessions and an exile from his country, and what course to pursue he was unable to decide.

In this dilemma he sought the aid of the Prince of Gaul, but met with a positive refusal, whilst Seguin the Prince of Burgundy received him kindly, and being pleased with his society became his friend. Thus he was more highly honoured than any one in the Palace.

Bran's skill in field sports, and his great political acquirements gained him much honour and applause, so that the Prince of Burgundy began to entertain a paternal affection for him. Bran possessed a handsome and commanding appearance; noble in demeanour, sharp and sagacious in action, he thus acquired the highest considerations from the Prince, who gave him his only daughter in marriage, settled the succession to Burgundy upon him, and promised to assist Bran in the recovery of his lost territory; in which he was joined by one of the Princes of Gaul.

Bran was appointed governor of a part of the country, and the princes yielded obedience to him.

In about a year the Prince of Burgundy died, and Bran, in order to secure the goodwill and interest of several princes who were attached to him, restored the estates which had been taken from their predecessors.

Bran meditated vengeance against his brother, and soon began to levy a large force, and relying upon the general promises of support which he had received, entered into a league with the Gauls, for admitting his army to pass through their country to Britain. He embarked his army from Flanders, and a fair wind soon brought him within sight of Britain.

Beli, aware of his brother's intentions, was prepared to oppose him on the shore; and when the armies of the two brothers were about to engage, Tonwen, their mother, trembling with apprehension, rushed in between the lines, and anxious to see her long absent son, she hastened to the station of Bran and there embracing him tenderly, she with many sighs and tears addressed him.

“ Respect these breasts which have nourished you,
“ my son, and the womb which for nine months had
“ borne you, and for the sake of him in heaven that
“ formed you, be reconciled to your brother; let your
“ resentment cease, for it was not his fault that caused
“ your loss of territory; neither has it been a loss, but
“ an advantage to yourself. If you lost a small portion
“ of this kingdom, subject then to him, you are now

“ his equal, and have even by that circumstance risen to the greater dignity of Prince of Burgundy. Remember, he did not begin the quarrel; it was yourself, when, in marrying the daughter of the King of Llychlyn, you sought the means of dispossessing him.”

These words, and the tears and entreaties of his mother so affected Bran that he was moved to a reconciliation, and laying aside his helmet, he went unarmed to seek his brother, which Beli perceiving, he immediately divested himself of his armour, and coming forward they embraced each other. The troops laid down their arms and applauded so agreeable a termination to hostilities.

Beli and Bran then set out together for London, where a Council of the Nobles was held, by whose advice an expedition to Gaul was resolved upon for the purpose of conquest.

Beli and Bran had resided in London nearly a year, when they sailed towards Gaul and overran the country. In a pitched battle they defeated a general levy of the people, took the king prisoner, bound his subjects to vassalage, and after destroying all their fortresses, subjugated the whole kingdom within a year. And from thence they ravaged Italy, demolishing all the strongholds on their way, and finally arrived at Rome.

At this period two princes superintended the government of Rome, Gabius and Porcenna, who perceiving that none of the nations had been able to withstand the valour of Beli and Bran, they, with the concurrence of the Roman senators, made peace with them by the

payment of a large sum of money, and a promise of an annual tribute, at the same time giving twenty-four persons from the best families as hostages, for the due observance of the treaty.

The two brothers now turned their arms against Germany, but scarcely had the contest began 'ere the Romans broke the league by sending assistance to the Germans. This greatly exasperated Beli and Bran, as their troops were now placed between two armies, and it required all their military skill to release themselves from so disadvantageous a position. After a short conference it was agreed that Beli and the Britons should remain as they were to oppose the Germans, whilst Bran and his troops could march towards Rome. But the Romans, being apprised of the movement of Bran, deserted the Germans, and endeavoured by a forced march to reach Rome before him.

Beli had received intelligence of what the Romans designed, and in the hope of intercepting them, led his troops by night and concealed them in a woody glen, skirting the road through which the enemy would pass. On the day following the Romans arrived, and to their terror and dismay perceived through the trees a glittering of arms, which led them to believe that Bran was there with his Burgundians.

Without giving the enemy time to prepare, Beli fell upon them, put them to flight, and continued the pursuit until nightfall. Beli joined his brother on the third day after he had appeared before Rome, when their united forces assaulted the city. Although they

had defeated the Romans in many severe conflicts, and had erected a gallows in view of the city on which they threatened to hang the hostages, yet the Romans opposed them with every device in their power. The twenty-four hostages, men of the highest rank and station, Beli now commanded to be hanged. The Roman people being assured that the two princes had united their forces, and that they were marching upon the city, begged from the chieftains that it might not be surrendered. Accordingly the Roman army was marshalled in due order, when the two princes approached by surprise and took them in the rear, and thus simultaneously causing great destruction to the enemy. Then Beli and Bran, rallying their men, animated them to renew the onset, which compelled the Romans to retreat after suffering immense slaughter.

This action resulted in the death of Gabius, Porcenna taken prisoner, and Rome captured. Beli and Bran then distributed the spoil amongst their soldiers.

After this victory Bran remained at Rome as Emperor, governing with a hand of iron, as related in the Roman history. Beli returned to Britain, and ruled in peace for the rest of his days.

Beli rebuilt many decayed cities and constructed new ones, one of which on the river Uske, was formerly the see of the Archbishop of Demetia, which the Romans, when they were in the island, called *Caer-Llion* (the City of the Legions), being usually their winter quarters.

Beli also built a magnificent gate in London, called

Belinsgate, on the margin of the Thames, which is to this day called Belinsgate. Over this gate he erected a high tower, and below near it was a dock for the security of shipping. He enforced obedience to his father's laws everywhere, and pursued a course of unvaried justice, and there has never been more wealth diffused amongst the general body of the nation. When the day arrived for his departure from this world, his body was burned and a curiously wrought vessel of gold received his ashes, which were then deposited on the top of the above-mentioned tower.

GWRGANT.

605.

On the death of Beli, Gwrgant, surnamed Varo-Trwch (Grim-Beard) succeeded to the throne. In disposition he resembled his father, being mild but firm in the administration of justice, and averse to wars. But when necessity obliged him to gird on the sword his enemies were invariably reduced to submission. When the king of Denmark attempted to evade paying the tribute which had been levied upon him by Beli, Gwrgant soon equipped a fleet, and taking the lead made for the coast of Denmark. Gwrgant was opposed by a strong force, commanded by the king in person, whom he slew and then reduced his subjects to the same submission as Beli his father had imposed. Returning from his expedition to Denmark, and whilst passing through the Orkney Isles, he fell in with a fleet of thirty ships, full

of men and women, and seizing their chief, demanded his business in those waters. Barthlome, the chief, informed him that they were driven from Spain, were called Barclenses, and had been cruising about the seas for a year and a half in the hope of finding a place of settlement, and imploringly besought Gwrgant not to refuse them an abode in some part of his island of Britain. Gwrgant having learned whence they were and what was their purpose, directed them with his good will to steer for Ireland, which then lay waste and uninhabited. Thither they went, there they settled and peopled the country, and their descendants are to this day in Ireland. Some time after this event Gwrgant died, and was interred at Carleon on Uske, which city he had improved and strengthened.

CYHELIN.

593.

Cyhelin the son of Gwrgant, was remarkable throughout life for his prudence and uniformity of conduct. His wife Marsia, a lady of noble rank, was also eminent for her scientific attainments and good sense. Exclusive of many recorded instances of her sagacity and genius, the laws known to the Britons as the *Marsian Laws*, were of her construction originally, and which Alfred the Great subsequently translated from Welsh into English, and called them *Merchen-lage* (Mercian-lage).

MARSIA.

580.

At the death of Cyhelin, his son Saissyllt being a minor and only seven years of age, the sovereignty remained in the hands of his wife Marsia, but the government was vested in mother and son conjointly, when Saissyllt became sole monarch upon the death of his mother.

SAISSYLLT II.

572.

CYNVARCH II.

563.

DANED.

558.

MORYD.

548.

Moryd would have merited high commendation but for his headstrong and violent passions, being well favoured in person, dispensing honours freely, and of unequalled valour in battle.

In this reign the King of Morien made a descent with a large force in the north, and began to ravage it, but he was met by Moryd who defeated him and left

but few of the enemy alive. Moryd commanded the prisoners to be flayed and burned.

The cruelties of Moryd terminated with his life in an encounter with a monster that came out of the Irish sea, which swallowed him at a morsel.

GORVINIAW.

533.

Of Moryd's five sons, the eldest Gorviniaw succeeded his father. Gorviniaw was a truly just and good man ; he erected many temples and repaired such as had fallen into decay. The farmers were encouraged in their pursuits and protected from oppression by their lords ; and the young men whose strength and spirit made them fit for warfare were supplied liberally with money, horses and arms. Gorviniaw reigned fifteen years and was buried in London.

ARTHAL.

517.

Arthal in nowise resembled his brother Gorviniaw, as he oppressed the nobility, raised the mean and undeserving to posts of honour, and plundered the wealthy by extortion, which eventually led to his dethronement, when the people placed the crown on the head of his brother

ELIDR.

517.

Elidr the Compassionate reigned about five years, and whilst hunting in the forest of Caladyr (Gaultree) he unexpectedly met his brother Arthal who had been in vain seeking foreign aid for the recovery of his throne. Elidr hastened to embrace his brother, and wept in pity for his deposition and sorrows, then conveyed him to Alcluyd where he was secreted. Elidr now feigned indisposition, and sent envoys to all the princes requesting them to visit him. Upon their arrival at Alcluyd, the porter was charged to admit but one at a time, and when in his presence the guards were to decapitate all who refused to renew their allegiance to Arthal. Thus, partly by threats and by an amicable adjustment of their differences they were reconciled to Arthal, and Elidr accompanying him to York placed the crown on his brother's head, and hence he was named the Compassionate.

ARTHAL (SECOND TIME).

490.

Arthal now abandoned all his former evil habits; he respected the nobility, kept the commonalty in check, and administered a fair and even course of justice, when he died, and was buried at Carlisle.

ELIDR (SECOND TIME).

487.

Elidr ascending the throne a second time, his two younger brothers Owain and Peredur conspired against him, and being defeated he was taken prisoner, sent to London and confined in a tower.

OWAIN AND PEREDUR.

487.

The two brothers divided the country. Owain taking all the west of the Humber, viz. Loegria, Wales and Cornwall; and Peredur all from the Humber to the north country and the north country (Albany) itself. Owain died at the end of seven years, when Peredur became sole monarch and survived his brother for twelve months only.

ELIDR (THIRD TIME).

472.

Elidr being released from prison was a third time made king, and continued to reign peaceably for twenty-one years.

GORVINIAW II.

451.

Gorviniaw the son of Elidr was the next monarch, and who followed the good example of his father in the government of the country.

MORGAN.

449.

Morgan the son of Arthal reigned in tranquillity, and having received a good education, his subjects expected a corresponding advantage, but he died before the expiration of one year.

EINION.

448.

Einion, brother to Morgan, did not resemble him in principles or conduct. He was deposed in the sixth year of his reign, through his injustice and violence.

EIDWAL.

442.

Eidwal, son of Owain, warned by the fate of Einion, was careful in not abusing his authority. After Eidwal there reigned successively Rhun, the son of Peredur, 440; Geraint, the son of Elidr, 433; Cadell, the son of Geraint, 413; Coel, 403; Porrex, 393; Cheryn, 381; then the three sons of Cheryn, Silgnius 374, Eidal 369, Andras 363; then Urien, the son of Andras, 351; Elvryd, 343; Clydoc, 323; Clydno, 304; Gorwst II. 291; Meiriawn, 278; Blaidyd, 266; Caff, 263; Owain II. 233; Saissyllt III. 230; Blegoryd, 222; Arthmael, 183; Eidol, 175; Rhydion, 163; Rhydderch, 154; Sawl-Ben-Uchel, 138; Pirr, 123; Capeir, 113; then his son Mo-

nogan, 108, a just and benevolent character, and Beli Mawr (Beli the Great) 99, son of Monagan, reigned over Britain for forty years.

LLUDD.

89.

Of the four sons of Beli, viz. Lludd, Llefelys, Caswallon, and Nyniaw; Lludd the eldest succeeded to the throne on the death of his father. He made London his principal place of residence, built walls about it, and erected magnificent houses in the city. He set out extensive grounds in the environs for pasturage and for agricultural purposes; and having thus rendered it superior to any known city, he named it *Caer-Lludd* (Llud's-town). At a later period it was known as **Caer-Lundain*, and since the arrival of the foreigners, London.

Llefelys, to whom because of his prudence and eloquence, Beli was more attached than to either of his other sons, upon hearing that the King of Gaul had died, leaving an only daughter to inherit his kingdom, thought the circumstances were favourable for him to seek the hand of the lady in marriage, and consulted his brother on the subject.

Llefelys was soon furnished with the necessary equipment of ships and attendants; then, hastening to Gaul, he was well received by the nobles of that country, and obtained the Princess in marriage, together with her dominions in dowry. He governed the country with

justice, prudence, and foresight, and was greatly beloved by all his subjects.

A considerable time after this marriage, three calamities, such as had never hitherto been known, fell upon Britain. The first of these was that of the *Coranians, who had such intelligence, that not a word could make impression on the air but they knew it; and therefore it was impossible to effect anything against them.

The second was a *Shriek, that was heard over every hearth in Britain on the night of every May-day; and so struck man and beast to the heart, that the men lost their strength, the women miscarried, the youth of either sex became senseless, and the beasts and trees unproductive.

The third was, that whatever store of provisions were brought together, in any of the great houses of Britain, the whole disappeared so as never after to be found, saving what was used on the first night.

The cause of the first of the calamities was apparent, but the causes of the other two were sought in vain; and Lludd therefore, having ineffectually exerted his utmost care and prudence, and being greatly distressed by the existence of such calamities in his kingdom, determined to go and consult his brother concerning them. For this purpose he embarked and sailed to Gaul, where his brother received him in the most affectionate manner; and having learned the occasion of his arrival, ordered a long tube to be made, through which they might so converse that the air should not convey the sound to the Coranians.

By this means they began to communicate their secret thoughts, but soon found that neither could hear anything but confused and indistinct sounds; whereby Llefelys perceived that a dæmon had lodged himself in the tube, he therefore ordered it to be washed with wine, and then their words became perfectly distinct and intelligible.

Llefelys then gave Lludd worms of a particular kind, which he desired him on his return to bruise and put in cold water, and then to assemble the people indiscriminately, both Britons and Coranians, and sprinkle them all with the water, and that such would be its efficacy as to kill all the Coranians without doing any injury to the Britons.

The second plague, said he, arises from a contest between the dragon of your island and the dragon of a foreign nation, which, on the night of May-day endeavours to conquer her, and the shriek you hear is given by your dragon in her rage and distress; which you may thus be assured of.

Find, by admeasurement, in length and breadth the centre of the island, and there let a pit be dug in the earth, and let a large vessel of the best mead that can be procured be set in the pit, and the mouth of the vessel be covered with a linen cloth. Do you keep watch by it, and you will hear their conflict in the air. And when they are weary with contending, they will, in the form of two pigs, fall on the linen cloth and drink the mead, and drawing the cloth with them to the bottom of the vessel fall asleep. When they are in that

state fold the cloth around them, and *bury them deep in the earth in the most secure part of the kingdom; and whilst they remain there, no calamity from abroad shall afflict the island.

A powerful magician is the cause of the third calamity. For he by charms and spells throws every one into a profound sleep, and then carries off the provisions.

To remedy this evil, you must yourself watch your time, and defend your stores; and to avoid sleeping, have a vessel of cold water near you, and when drowsiness comes on go into the water; and when he appears avenge yourself upon him.

Ludd, thus instructed returned home, called all the people together, and having sprinkled the water on them in general, the Coranians died and the Britons remained uninjured.

He then immediately ordered the island to be measured in length and breadth, and the centre was found to be in Oxford, where he then ordered a pit to be dug according to the instructions of Llefelys: and every thing occurred as it had been foretold. When the pigs fell asleep, Ludd wrapped them up in a cloth, and laid them in a stone chest, and buried them deep in the earth at *Dinas Emrys; and from that time this terrible calamity ceased.

Next, he ordered a well furnished table to be laid out, with a large vessel of water near it, and then took his station to watch. As the night advanced, sounds the most melodious were heard, which inclined him so much

to sleep, that he was obliged frequently to go into the water to prevent it. At last he perceived a *man of huge stature, and in armour, enter with a large basket, in which he put all the viands. But, as he was about to depart with them, Lludd came forward and prevented him; and told him it should now be a trial of strength between them, whether such depredations should any more be committed by him. A furious combat immediately began, in which Lludd was at last victorious, the magician cried for quarter, promised a compensation for the losses he had occasioned, and faithful service to the king for the future. These conditions were accepted; and thus Lludd put an end to the *three calamities.

The remainder of his reign was tranquil, and when he died he was buried near the gate called in Welsh *Porth Lludd*, and in English Ludgate. He left two sons, Avarwy and Teneuvan; but as they were both under age, Caswallon, their uncle was made king.

BOOK THE THIRD.

FROM THE INVASION OF THE ROMANS TO THAT
OF THE SAXONS.

CASWALLON OR CASSIBELAN.

61.

CASWALLON came to the throne determined to administer the laws with even-handed justice, and rather than do ought to the prejudice of his nephews he assigned to each a portion of the country for them to rule. To Avarwy, London and the *Earldom of Kent, and to Teneuvan, Cornwall; but both were to be subject to him as sovereign paramount.

Julius Cæsar, the Roman Emperor, about this period carried on a successful war against various countries and conquered Gaul. From thence, when he was on the coast of the Sea of *Ruten, having observed Britain towards the west, he inquired as to the country and its inhabitants, and when furnished with the information he desired: "this nation," said he, "is of the same origin as we Romans; both are of the Trojan race, for we are derived from Æneas who settled in Rome, and whose great-grandson Brutus, settled in Britain. As Brutus subdued the country, I imagine it will not be a hard task for me to make it subject to the senate of Rome, since they inhabit an island, and know nothing of war

or arms." Hereupon Cæsar sent an envoy to Caswallon, demanding a peaceable submission of Britain to Rome and the payment of a tribute, to prevent the shedding of blood of those who were allied by descent from their common ancestor Priam.

This message excited the indignation of Caswallon, who peremptorily refused to comply with it, "and desired Cæsar to understand, that as Brutus and his family had from country to country sought and settled in Britain to avoid slavery, and there found freedom; so therefore they would now defend it against all who should attempt to violate it." Caswallon then wrote as follows:—

"Caswallon to Cæsar the Roman General.

"Be it known to you, that I am astonished in learning that the excessive avarice of the Romans cannot even suffer the inhabitants of an island, remote as this, and surrounded by a perilous sea, to live in peace; but would levy a tribute on us who have hitherto lived in freedom. Cæsar, it is the more disgraceful to yourself, as we acknowledge in Æneas a common ancestor. Lay then aside your thoughts of enslaving us. Be assured that in defence of our freedom and our country we will maintain the contest till death, rather than suffer you to oppress Britain, if, as you announce to us, you should come hither."

Soon after he had read the reply of Caswallon, Cæsar got his ships in order and sailed to the confluence of the Thames, near which he landed. To oppose the Romans, Caswallon came attended by Nyniaw, his brother;

Avarwy, his nephew and Earl of London; Teneuvan, Earl of Cornwall; Caradoc, King of Albany; Gwerthhaed, King of Gwynedd (N. Wales); Rhuddhael, King of Dyfed (S. Wales); and Beli, the master of the palace, and all their forces.

When they reached the castle of *Doral, they found the enemy encamped on the shore, and an immediate attack took place, the carnage being great on both sides. Nyniaw, encountering Cæsar himself, rejoiced in the opportunity of engaging with one of whose fame he had heard so much; and Cæsar, provoked by the length of the conflict, aimed with all his might a blow at the head of Nyniaw, which he received on his shield, and there the weapon remained so fast that Cæsar could not disengage it; and as Nyniaw now possessed the sword of Cæsar, none could withstand him, when meeting with *Labienus, an officer of rank, he slew him.

This was a disastrous affair to the Romans, the greater number of whom being slain, "so that one might have walked over the carcasses for thirty *land-lengths without touching the ground."

Cæsar himself fled with disgrace and escaped with difficulty, which reaching the ears of the people of Gaul, they made an attempt to release themselves of his power, having heard that the ships of Caswallon were pursuing him. Cæsar, however, by a profuse distribution of money amongst the chiefs and liberating the captives, the Gauls were induced to remain quiet. After the victory Caswallon and his chiefs returned to London, in order to return thanks for his success, and the

fifteenth day following Nyniaw died of the wound on his head, and was buried near the northern gate, and with him his sword, called, because the wound made by it was mortal, The Ruddy Death.

Anticipating another revolt of the Gauls, Cæsar now began to build the fort of *Odina, which he finished in about two years, and then raising a powerful army, he intended avenging himself for his repulse from Britain. Caswallon prepared to receive him by driving iron stakes the thickness of a man's thigh in the channel of the Thames, so that Cæsar's ships running upon upon them unawares, sunk; and thus thousands of his men were drowned. Such as escaped to the shore were vigorously attacked by Caswallon and the flower of the British youth, when, after an obstinate and long contested battle, Cæsar was compelled to fly, returning to the Wash of Moran and from thence to the fort of Odina, which he had constructed by way of precaution.

Caswallon, inviting all his chiefs to London, celebrated his victory by sumptuous feasts and sacrifices. The entertainment continued night and day, which was enlivened by sports and pastimes; and it so chanced that Hirlas, the King's nephew, having engaged Cyhelin the nephew of Avarwy in tilting, Hirlas was slain. This event threw the whole court into confusion and greatly distressed the King, who insisted that Cyhelin should be tried by his own court, which Avarwy opposed, adding, "that London was the proper place of trial for any offence committed on the island." The King was, however, resolved to have Cyhelin in his

power, and Avarwy, desirous of protecting his nephew, left the court, taking Cyhelin with him, and withdrew to his own realm, the Isle of Thanet.

This proceeding sorely displeased Caswallon, who complained loudly to the remaining chiefs of the insult, by Avarwy leaving his court without permission, and for the purpose of shielding Cyhelin. Caswallon forthwith set out at the head of a powerful force, with the intention of laying waste the possessions of Avarwy; and in vain the latter solicited a compromise with the King. Thus straitened he was forced to resistance, which, to be effective, he could not accomplish without the aid of a powerful auxiliary. For this purpose he sent to Cæsar, and entreated him for assistance, at the same time promising to support him with his entire army in the subjugation of the island. But, as Cæsar in council did not trust to the mere professions of Avarwy, Cynan his son and thirty-two sons of chieftains, were sent as hostages to Cæsar.

Upon the strength of this guarantee, preparations for another invasion were made, and Cæsar very shortly landed at the Port of *Rwydon, where he was received by Avarwy with becoming respect.

Whilst this was going on Caswallon was attacking London, and, being apprised of Cæsar's landing, immediately drew off his forces and marched against him. Upon reaching a woody glen near Canterbury, he discovered the Romans encamped, and fell upon them vigorously. In this conflict the Britons were forced to retreat to a *high hill, where they made an advan-

tageous stand; but being too strong for the Romans to take by ordinary fighting, they resolved to force a surrender by inclosing the hill and cutting off all supplies.

Here Caswallon and his soldiers remained blockaded for two days and nights without a morsel of sustenance, and the miserable prospect before them of a lingering and bitter death. In this melancholy condition, Caswallon entreated Avarwy to make his peace with Cæsar. The request surprised Avarwy, who observed "that he who was a lamb in time of war, should not be a lion in time of peace towards his friends." However, Avarwy had a conference with Cæsar, and intimated to him that as he had been the means of reducing the island, so he was desirous that Caswallon should still continue to be king, and in consideration thereof pay tribute to the Roman Senate. This was opposed by Cæsar, and Avarwy then added, that in promising his assistance, he did not mean it to extend "beyond the reduction of the island, " and for the injuries he had suffered himself, he could "have compensation without annihilating his country-men, and he would be no party to their ruin."

Cæsar, finding him thus determined, consented to the terms proposed, with the understanding that Britain should pay an annual tribute of three thousand pounds of gold and silver. Peace being concluded, they passed the winter in London together, and the following summer Avarwy accompanied Cæsar on an expedition to Rome against Pompey.

Caswallon remained in Britain, and died after a reign of twenty-three years and was buried at York.

TENEUFAN.

38.

Teneufan, the son of Lludd, and Earl of Cornwall, a valiant and good man, was next in succession, Avarwy being absent in Rome, and after a quiet reign of fifteen years died, and

CYNVELYN (CUNOBELINE),

19,

His son came to the throne. Cynvelyn was educated by Julius Cæsar, and so much attached to the Romans that though it was in his power he did not withhold the tribute. He reigned twelve years, leaving two sons, Gwydyr and Gweyrydd.

GWYDYR.

A.D 24.

Gwydyr was no sooner firmly established in his authority than he refused tribute to the Romans, who, to enforce it, sent Claudius Cæsar to Britain with a powerful army. He landed and attacked *Caer Peris, and failing to take it by assault built up the gates with stone and mortar, intending to reduce it by famine. When this intelligence was conveyed to Gwydyr he hastened by forced marches to the relief of the city, and upon arriving before Caer Peris he attacked the

besiegers, spreading slaughter and destruction upon all around him; when, during the heat of the contest, one *Hamon, to whom the appellation of Assassin has been given, and who from British captives had learned their language, laid aside his own armour and assumed that of the Britons, then making his way amongst the troops, he waited an opportunity and assassinated the British king.

GWEYRYDD.

44.

When Gweyrydd was informed of his brother's death, he continued the battle strenuously, and routed the enemy; Claudius and one portion of the Romans fled to their ships, whilst Hamon and the greater part were pursued to a place called the Port of Hamon, where he was killed. Claudius soon renewed the siege, but Gweyrydd was as quickly at his heels. Then the beleaguered Britons, seeing their countrymen approaching, sallied out against their assailants, but unable to oppose with success the overwhelming arms of the Romans, and after a sanguinary and long contested engagement, they evacuated the fort and retreated to Winchester. Hither Claudius followed with the intention of investing the place, and Gweyrydd, anticipating an unfavourable result, opposed him in the open field with such determination that Claudius was induced to offer proposals of peace. When the treaty was concluded, Claudius in order to confirm it, promised his

daughter in marriage to Gweyrydd; and then the Romans, aided by the Britons, took possession of the Orkney Isles. The winter being over, Venusia, the daughter of Claudius, arrived from Rome and was espoused by Gweyrydd.

Claudius built a city on the Severn which was called after his name, *Claudii castra* (Gloucester) between Wales and England.

After a time Claudius returned to Rome, leaving Gweyrydd in possession of his kingdom, who finding his government unfettered became confident and ambitious and again refused to pay tribute. Hereupon *Vespasian arrived and on endeavouring to land near Rhydypi (*Portus Rutupia*) he was beaten off by Gweyrydd; then, making for Totness, he effected a landing and immediately marched upon *Penhwylgoed* (*Exeter*). Without delay Gweyrydd followed Vespasian whom he encountered on the seventh day, the result being a terrible contest ending disastrously for the Britons.

Through the intervention of the queen, who had followed her husband, hostilities ceased, and they all thence went to London, where an expedition was arranged for the conquest of Ireland, to be composed of soldiers and commanders from both armies. When winter was over, Vespasian returned to Rome, having previously sworn Gweyrydd perpetual fealty to the Romans.

On the death of Gweyrydd he was buried at Gloucester, in a temple built by Claudius Cæsar.

MEURIG.

81.

Meurig the son of Gweyrydd succeeded his father, and in this reign it was, that Roderic the king of the Picts, brought a great multitude of them from Scythia to Britain and seized on Albany, which Meurig no sooner heard of than he attacked them and Roderic was slain. The survivors were granted a settlement in Albany, but, as they had no females amongst them, they besought the Britons to give them their daughters in marriage, which was refused. They were directed to seek in Ireland the spouses they required; and thus from the Pictish men and Irish women have the Scots descended.

When Meurig had brought the island to a perfect state of tranquillity he of his own free will offered peace to the Romans, and by ordaining new laws and regulations throughout his kingdom, the remainder of his life was passed in comparative happiness.

COEL II.

94.

Coel the son of Meurig came next to the throne, and having received his education at Rome, and being used to the manners and customs of that country he was consequently much biassed in its favour, and although he possessed sufficient power to withhold the tribute, yet he granted it freely, "as he saw the whole world submit to them."

*LLES OR LUCIUS.

116.

Lucius resembled his father Coel, who when he was well established on the throne, sent to Eleutherius, then Bishop of Rome, with a request that he would send teachers of the Christian faith, that by their learned instruction he might acquire faith in Christ. Two learned men, Divan and Fagan, shortly arrived, who preached "Christ come in the flesh" to Lucius, and purified him and all his subjects by holy baptism. Then Lucius gave the temples which had been dedicated to false Gods, to be consecrated in the name of the Almighty and his Saints, and issued several ordinances for the observance of religious worship. In these days there were thirty sacerdotal presidencies, and three superior ones in Britain. The three presidencies were in the three principal cities, viz. London, York, and Caerleon on Uske. When the districts they were to govern were assigned to them, that of York comprehended Deira and Bernicia and all north of the Humber; that of London, Loegria and Cornwall, as far as the Severn; and that of Caerleon, Wales, from the Severn upwards, and a superiority of the other two. All of these were endowed by the king.

Lucius died at Gloucester, and was buried in the principal church there, A. D. 136. In his time there were in Britain thirty-eight heathen temples subject to three more, and to each of the former Lucius assigned

a Bishop, and to each of the other three an Archbishop. Lucius leaving no issue party tumults arose between the Romans and Britons.

SEVERUS.

193.

Upon hearing of these outbreaks in Britain, the Roman Senate despatched Severus, a Senator, with two legions, who soon reduced the Britons to order, many of them flying beyond Deira and Bernicia with Julian at their head, where the frequency of their encounters with the Romans so exasperated the general, that he ordered a dyke faced by a stone wall to be constructed between Deira and Albania, from sea to sea, to oppose the Britons, and when completed he resolved to subdue the whole island.

Julian found that the Roman army was too powerful for him to contend against, so he went to Scythia and the Scots returned with all the youth of that country and immediately attacked York. When this enterprise became known the greatest part of the Britons forsook Severus and united themselves to Julian. This resulted in an obstinately contested battle, Julian being mortally wounded and Severus killed, who was buried at York.

BASSIANUS.

203.

Severus left two sons, Bassianus and Geta. The mother of the latter was of Roman and that of the

former of British origin; therefore the Romans proclaimed Geta, and the British Bassianus, as their king. Hence arose a quarrel between the brothers, in which Geta lost his life, and then Bassianus took the government into his own hands.

At this time, a young man of obscure birth, but of British extraction, named *Caron, having distinguished himself in many encounters, went to Rome and solicited from the Senate permission and aid for defending the coast of Britain against the attempts of foreigners, and pointed out the advantages to be obtained from his design. After some deliberation his request was acceded to, but conditionally that no Briton should be molested. Upon returning home he raised a numerous army, and putting to sea he steered on various courses, and entering different ports he spread terror wherever he went, by violence, fire, sword, and rapine. Such as had no other resource flocked to him in multitudes, so that he possessed a force which placed him above fear, and then proposed to the Britons that they should elect him their king, when he would drive the Romans out of the island and defend the country against all comers.

CARUSIUS.

212.

As Caron (Carusius) had inflicted no injury upon any of the Britons, and under the expectation of gaining their freedom, they consented to elect him; and he joined them with a large army.

Bassianus marched against him with an army of Romans and Picts; but in the heat of action the Picts went over to Caron, the Romans were put to flight, and Bassianus killed. Caron then settled the Picts in Scotland, where they remain.

The Roman Senate, hearing of what had transpired, despatched Allectus with three legions to Britain, who soon fell in with Caron and his army. An engagement ensued in which Caron was defeated and slain; the Britons were treated with great severity and put to death without mercy.

ALLECTUS.

285.

Allectus now assumed the sovereignty, but the Britains, unable to support his cruelties, chose

ASCLEPIODOTUS,

295,

Earl of Cornwall, as their king, and under his command they marched to London. When they approached the city, Allectus was sacrificing to the gods; but in the midst of the ceremony he sallied out to oppose them and was slain, together with many thousands of his men. Livius Gallus closed the gates of the city and attempted to hold it; but Asclepiodotus surrounded it, and then sent notice of this to the chieftains of the island, soliciting their aid. He was soon joined by the

men of North and South Wales and by those of Deira and Bernicia. London was then taken by storm, and the Romans, begging for their lives, entreated the king to grant them quarter. Whilst this was under consideration, the North Wales men fell upon them in their stations, which were on a declivity over the river, and left none alive. This place is called in Welch, Nant Gallgwn, in English Walbrook.

Asclepiodotus governed the nation for ten years.

Dioclesian the Roman Emperor now raised a persecution against the Christians and sent Maximian Herculus into Britain, who destroyed *the churches, burned the Holy Scriptures, and subjected the clergy and laity to cruel deaths. Amongst those who suffered was Alban of Verulam and his friend Aaron of Caerleon.

COEL III.—GOEDHEBAWG.

304.

Coel, surnamed Goedhebawg, Earl of Gloucester, revolted against Asclepiodotus and in battle slew him. This brought Constantius, a Roman senator, from Spain into Britain, who speedily commenced hostilities against Coel, and a day having been mutually agreed upon to decide the contest, the affair suddenly terminated in a pacific arrangement. Five weeks after this event, Coel died, having reigned ten years.

Constantius married Helen, surnamed the Prosperous, a lady of unrivalled beauty, and the only daughter of Coel; and by her he had a son called Constantine.

Eleven years afterwards Constantius died and was buried at York.

CONSTANTINE.

305.

This Constantine, with his three uncles, Llewelyn, Trahaern, and Meurig, took Rome, and defeated Maxentius the Cruel. Trahaern returned with three legions to recover Britain from Eudaf, the Earl of *Erging and Euas, and landed at Caerberis (Portchester). The following day, Eudaf gained the battle of Maes Urien, near Winchester, when Trahaern sought safety by flight, and reaching his ships sailed to Albany, where he renewed the war.

TRAHAERN.

Trahaern now in his turn defeated Eudaf, who fled to Scandinavia and besought Godbert the king to render him assistance.

It was the intention of Trahaern to subject Britain to Roman authority; but in the meantime Eudaf had communicated with his supporters in Britain, and urged them to assassinate his enemy. The Earl of the Strong Castle, therefore, and one hundred horsemen concealed themselves in a glen through which Trahaern would pass, and when he had entered it they suddenly slew him.

EUDAF.

375.

Upon Eudaf taking the sovereignty he so attached his friends and adherents to himself by gratuities in

money, horses, and arms, that it would not have been an easy undertaking for an enemy to contend against him, and so continued powerful until the time of the Emperors Gratian and Valentinian. Eudaf having only one daughter, whose name was Helen, summoned a council of nobles to decide upon the disposal of her in marriage, and for the government of the kingdom in the event of his death.

The council was not unanimous in its judgment, some proposing that the government should be conferred on Cynan Melriadawg his nephew, and to unite his daughter with a rich dowry to some foreign prince; whilst others advised that the princess of the kingdom should be espoused by him who was to rule the island. But Caradoc, the Earl of Cornwall, said—"As we are "under the Roman Senate, my advice is that you look "to Rome, and choose Maximus the Great, who is son "to Llewelyn, the brother of Helen the Prosperous, "and whose mother was the daughter of a Roman "senator; for thus by giving your daughter to him, "the power of the Senate will enable us to defend ourselves against foreigners."

This plan was adopted, and Caradoc sent his son Meurig to Rome.

It was seldom that the Romans were upon good terms with all the provinces, and when Meurig arrived at Rome three emperors were contending for supremacy, without being able to agree upon a division of power. Meurig noticing this, observed to Maximus that he was surprised he should bear with the other

two. "How," said Maximus, "can I avoid it?" "Marry Helen the daughter of Eudaf, with whom the government of Britain will be yours, and possessed of this power you will be irresistible."

To this Maximus consented, and set sail for Gaul, which he subdued and levied on them a large contribution in money.

In a short time the British king was informed that a strange fleet was off the coast, who then commissioned Cynan to raise an army and oppose the foreigners. Cynan with his forces advanced to the hills of Kent, for which hostile demonstration, Maximus required an explanation, and hastily sought Meurig. After some delay the Romans sent twelve persons of mature age and prudence in a boat, and each bearing an olive branch, they went to Cynan and informed him that Maximus had brought a message to the British king. Cynan wished to know what he meant by so large a display, if his intentions were peaceable? Maximus replied that it was to protect him on the voyage. This answer did not satisfy Cynan, who was desirous of resisting Maximus at once, when Caradoc, the Earl of Cornwall, advised Cynan to let the Romans proceed. Maximus now attended the Court of Eudaf, which was then held at Carnarvon, and there he found Helen, to whom he was shortly after united, and thus he obtained the sovereignty.

MAXIMUS.

385.

Cynan departed for Albany where he raised an army, then crossed the Humber and ravaged the country, but was defeated by Maximus. Cynan then fled to Scandinavia, from thence he returned and was about to recommence hostilities when they agreed to make their views a common cause.

Five years after this event Maximus and Cynan went to Gaul, where they slew Hymblat the chief; then Maximus told Cynan that as he had deprived him of Britain he would give him Armorica. This being the first settlement of the Britons there, it was henceforth called Little Britain.

From Gaul Maximus went to Rouen in Normandy; the people fled before him; he then proceeded towards Rome and against the Roman Emperors Gratian and Valentinian—the former being slain and the latter expatriated.

About this time there were frequent battles between the Armorican Britons and the Gauls, and the Britons were desirous of marrying their own countrywomen rather than be allied to the Gauls. They therefore sent to the Earl of Cornwall, who had been left to defend Britain, and requested him to send over some ships laden with 1100 of* the daughters of Britain, but adverse winds arising the ships were scattered and dispersed, and two of them were run on the Gallic coast

by *Gwnwas and Melwas, who had sailed from Germany in support of Gratian, but they changed their course and made for Britain, as there were but few troops to oppose them.

Gwnwas was a king of the Huns, and Melwas was a king of the Pictavians, and having sailed to the north of Britain, they landed and destroyed the inhabitants wherever they went, which Maximus hearing, he sent two legions under Gratian Municeps to protect Britain, and after several engagements Gwnwas and Melwas fled to Ireland.

Maximus and a great number of Britons who were of his party, except the infantry, and who took refuge in Armorica, were slain.

GRATIAN MUNICEPS.

406.

Gratian Municeps assumed the sovereignty, and practised great cruelty towards the Britons, but not for any length of time, being at last killed by his own partizans.

So soon as Gwnwas and Melwas heard of the death of Gratian they collected Norwegians, Danes, Scots, and Picts, and then overran Britain with fire and sword. The Britons now solicited the aid of the Romans, and obtained a legion under the command of Severus; which soon subdued the enemy; and then the Britons and Romans, by their joint labour, constructed a stone wall which separated Deira from the north country,

and which Severus had built to impede the incursions of the foreigners in future.

When the British and Roman troops returned to London, the Romans desired Cyhelin to inform the Britons that they would now give up their tribute, as it had cost them more in men and money to defend the island than they ever gained from it, and taking to their ships they returned home. The multitude thus deprived of succour raised a piteous cry. Then Cyhelin assembled the Britons and thus addressed them:


“ The information which I am enjoined to communicate is such as my tears are more ready than my words to impart. Bitterly do I lament the state of weakness and insecurity in which Maximus has left our country. By him we have been deprived of all our warriors, and you who have remained here, wholly employed as you have been in commerce and agriculture, have been but little acquainted with war. Hence, when the enemy came, you were scattered as sheep without a shepherd, till the Romans came to protect you! But, is it ever to be thus? How long will you look to the Roman power for aid, and depend on foreigners not more courageous than yourselves, if you suffer not your spirit to be depressed by inactivity? You are now to know that the Romans are weary of protecting you, and repent them of their labours. They prefer a remission of the tribute to further interference. What think you would have been the public feeling here, in such a case, when Britain was a land of warriors? And now—is the

“ order of nature changed? A lord may be father to a
“ vassal, or the vassal to the lord; and if so, do they
“ lose the natural privileges of man? As then you are
“ men; act as it becomes men to act. Invoke the aid
“ of Christ, and he will give you a spirit to rise superior
“ to your enemies, and to secure freedom to your-
“ selves.”

When the departure of the Romans was known to Gwnwas and Melwas, they raised a great body of troops and landed in Albany, renewed their war upon the Britons, and laid waste the country as far as the Humber. The Britons being too weak to offer much resistance, implored the aid of Gittius (*Ægidius) the Roman general, against their enemies. The Roman Senate having heard their petition refused to comply with it and renounced the tribute.

The Britons in this hopeless state sent Cyhelin, Archbishop of London, to solicit assistance from Aldor the son of Cynvawr, the king of Brittany, who was the fourth in succession from Cynan Meiriadawg. When Cyhelin had laid the circumstances before him, Aldor was much grieved for them, and granted an aid of two thousand men, giving the command to his brother Constantine, who set sail as soon as vessels for them could be got ready, and landed at Totness in Lloegria.

The troops of Constantine were soon in collision with those of Gwnwas and Melwas, many actions took place and at length Constantine being completely victorious over his enemies went to Caer-Vudan (Cirencester) where he assumed the sovereignty of the kingdom, and



married *a lady who was the daughter of a Roman Chieftain and had been educated by Cyhelin.

CONSTANTINE II.

420.

Constantine had three sons, Constans, Emrys (Ambrosius), and Uther-pen-dragon. This Constans was educated in the monastery of Amphibalus at Winchester, and the other two were committed to the tuition of Cyhelin.

Constantine governed the kingdom successfully and without disturbance for twelve years, when a Pict addressing him under pretence of business, stabbed him, and he died of the wound.

BOOK THE FOURTH.

FROM THE INVASION OF THE SAXONS TO THE
DEATH OF CADWALADR, THE LAST WELSH
SOVEREIGN.

A CONTENTION arose amongst the chiefs as to who should succeed Constantine ; some were for electing Uther, and others one of their own kindred, and as there appeared but little hope of any satisfactory decision, Vortigern, surnamed Gwrthenan, lord of Erging and Euas, one of the council, and whose opinion was of the highest authority, asserted that no other than one of the sons of Constantine had a right to it. Constans, the eldest, was at this time a monk, and the other two were under age. Vortigern therefore went to the monk and inquired of him what honours he might expect if he made him king. The monk replied that Vortigern should have the whole conduct of the state, which was confirmed by an oath. Constans then left the monastery and became king, the crown being placed upon his head by Vortigern himself, who was then appointed superintendent of the whole island ; much to the satisfaction of the weak-minded Constans, as whatever he had learned in the cloister, was not how to govern a kingdom.

CONSTANS.

432.

After a time, Vortigern conceived the design of making himself king by treasonable means, and when his plan was well matured, he informed the king that a foreign fleet was at sea the destination of which was unknown, and that consequently it would be necessary to garrison the castles and furnish them with supplies. The king then desired him to act as he thought proper, having already conferred upon him full powers.

Vortigern then personally inspected every fort, in which he placed his own confidential friends, and provisioned them for three years. Fourscore Picts of the highest order and most renowned courage, were furnished to the king as guards when riding out, under the pretext that they might be given as hostages in case of a war. Vortigern contrived to attach these Picts to his own interest by frequent presents and rendering their service light; so that in their drunken revels they sang songs which ridiculed Constans, and represented Vortigern as the only one fit to reign.

One night, when the king had retired to his bed, Vortigern very sorrowfully complained to the Picts of his inability to be of any essential service to them, and added, that had he the power, they should enjoy the highest honours that he could confer. To this they retorted, Why not? Was not he king? To which he replied that he was not king, he had only the small

territory of Erging and Euas. Upon saying this he immediately retired to rest; and after he was gone the Picts entered the king's chamber and cut off his head, which they carried to Vortigern, saying, "take this, and now, if you will, be king." Vortigern shed some dissembling tears and committed the murderers to prison.

VORTIGERN.

446.

The king's death being communicated to the council, they met in London, condemned all the Picts to be hanged, and continued Vortigern in his office until the rightful monarch should be elected.

When the Archbishop heard of the death of the king, he was apprehensive of treachery to his wards, and fled with them to Emyr, king of Armorica, who received them joyfully.

The Picts, upon finding that their friends were hanged, commenced hostilities against Vortigern, and he, thinking that there was now no opposition to dread, assumed the sovereignty without consulting the chieftains, and summoned the nation to rally about him and expel the enemy. Without responding to his call, the people demanded that he should be brought to justice for the deceit and treachery of which he had been guilty. Finding the nation opposed to him, Vortigern now endeavoured to enlist foreigners; but here he was again disappointed and worsted in many contests with his opponents. Nor was he in less danger from the Britons

themselves, having heard that Uther and Ambrosius were preparing a fleet in order to attack him from Armorica, so that his situation became daily more desperate; and as he was one day going over the hills of Kent, with the intention of quitting the island, he discovered three ships of uncommon size in the Channel, and sent to inquire who and whence they were, and what they wanted? They replied that they came from Saxony, and the custom of their country was, once in every seven years to send out a numerous body of people, to seek a settlement elsewhere, as it could not support them. That the names of their chiefs were Hengist and Horsa, and that for this purpose they had been selected a year and a half before, and had been roving about for that length of time. Now, they petitioned Vortigern to give them a place to dwell in, promising their faithful adherence to him if it were granted. Having heard this, Vortigern invited them on shore, and when they came to him, Hengist said something about Woden, and he was then asked what God he believed in? He replied, that in their language his name was Woden (which the interpreters made to signify the heathen god Mercury), that in honour of him they kept the fourth day sacred and called it Woden's-day, and that they had another deity called Friga, from whose name another day was called Friday. *Vortigern having satisfied himself of their abilities to assist him, accepted their pledges of fidelity, and with them went to London, A.D. 454. When the Picts knew that Vortigern had obtained this reinforce-

ment of foreigners, they collected their powers and marched against him, but were, after a severe engagement defeated, and principally by means of the Saxons. Vortigern therefore, in acknowledgment of these services, gave them a portion of land called Lindsey, in Lincolnshire, to settle upon; and having obtained this, they sent to Germany, requesting that eighteen vessels filled with men-at-arms might come to their aid. In the meantime, Horsa and Hengist begged that Vortigern would allow them some fort or castle as a protection against their enemies. But this he said was so far from being in his power, that it would expose both himself and them to expulsion from Britain. They then sought permission to build such a fort only, as could be inclosed by an ox-hide; and this being acceded to, they took the largest hide they could procure and cut it into the finest thongs possible, and with it they measured out the largest portion of ground it would enclose, and there built their fort, thence called Caer-y-garrai, or *Thong-caster. When the fort was built, the before mentioned ships arrived, and the Saxons also brought with them the beautiful Rowena, daughter to Hengist. The Saxons now thought proper to have a feast and invite Vortigern and his friends to partake of it, and inspect the building. Here he was received with great hospitality, and at the conclusion of the entertainment, a most beautiful young lady advanced towards him from a chamber, bearing a goblet of wine in her hands, and kneeling before him said, "Loveyd king Wasael." Vortigern asked his interpreter what

she said, and being told that she said Royal Sir, and bid him welcome. In return, by the instruction of his interpreter, he replied, "Drink heil." This was the origin of Wassail in Britain. Vortigern was captivated by the beauty of Rowena, and earnestly requested Hengist to give her to him in marriage. To this Hengist consented, and the next morning came to claim her bridal portion. Vortigern desired him to make the demand, and he would fulfil it; and as Hengist requested Vortigern to pledge himself to it by an oath, he did so. Then Hengist demanded the Earldom of Kent, as it was there he had first landed; but, another reason was, that he could there receive his countrymen in the ports without seeking the permission of any. Vortigern, to fulfil his promise, granted this without informing Gwrgant, the Earl of Kent, or any other of the chiefs. They therefore, when they heard of it, were greatly exasperated, as were also Cyndyrn, Gwrthefyr, and Pasgen, the sons of Vortigern by his former wife.

Hengist now went to Vortigern, and told him that as he was his son-in-law, he ought to listen to the councils of one who had the title of his father. As such, said he, that you may be able to defend yourself against your foreign enemies and your own nation, my advice is that you send to Germany to invite thither my son Octa, and his uncle Ossa, who is a valiant warrior. Give Scotland, which troubles you with so many wars, up to them, and they will preserve it from strangers, and make you too powerful to fear opposition.

Vortigern adopted this advice, and forthwith sent to Germany, and from thence there came three hundred ships with men-at-arms, under the command of Octa, Ossa, and Cerdic. This numerous body of men flowing into the kingdom excited the displeasure of the British princes, who insisted upon Vortigern sending them back; but, instead of complying with their demand, Vortigern not only encouraged and supported, but granted them wealth and landed property.

VORTIMER.

464.

Thereupon the Britons elected Gwrthefyr (Vortimer) their king, and then commenced hostilities upon the Saxons, who were defeated in four battles. The first fought near the river Darwent, the second at Fishford, in which Cyndeyrn and Horsa slew each other. The third was on the sea-side, after which they fled to the Isle of Thanet, whither Vortimer pursued them with great slaughter. Reduced to extremities the Saxons forsook their wives and children and fled towards their own country, Vortimer pursued them and having again defeated them returned to Britain, distributed rewards to his followers and began to restore order.

When Rowena heard of the utter destruction of the Saxons by Vortimer, she, by bribery, engaged one of his attendants to poison him.

Vortimer before his death summoned all his chiefs and earnestly exhorted them to protect their country

from foreigners, and after apportioning his wealth amongst them, requested that his body might be burned, and the ashes laid in a statue of copper at the port where the foreigners landed; that, whilst they would see there an image of himself, they would never venture to approach it. Vortimer's wishes were not carried out by the chiefs, further than that he was buried in London, and as they knew not where to find a more capable successor, Vortigern ascended the throne a second time.

VORTIGERN (2ND TIME).

468.

The sovereignty of Vortigern being confirmed, Rowena recalled Hengist from Germany, informing him of the death of Vortimer, and desired him to bring a sufficient number of adherents.

Hengist arrived off Britain with sixty sail, which so alarmed the inhabitants that they called upon the king to oppose the landing of the Saxons, but they assured Vortigern that they had not come with any hostile intent, and were quite ignorant of the death of Vortimer, as supposing him still alive, they had brought so weak a force solely for the purpose of self-defence. However, they requested Vortigern to appoint a time and place, where it might be determined between them, the number he would permit to remain, whilst the others should return.

The meeting was appointed to take place on May-



day, on the large plain of the Cymry, near Ambresbury, with the understanding that no one should be armed, and thus to avoid the consequences of any contention.

Hengist with his usual treachery, desired each of his followers to take with him a long knife concealed in his hose, and that when he gave the word, *Nemht ihre Saxas*, they were at once to draw and slay the Britons. Upon the appointed day the king and his chiefs arrived on the one part; the Saxons on the other; and as the chiefs stood together in consultation, Hengist gave the word, *Nemht ihre Saxas*, when four hundred and sixty of the Earls, Barons and Chieftains of the Britons were slain. Hengist seized Vortigern, and only one of all the chiefs escaped, Eidiol, Earl of Gloucester, who having found a pole lying on the ground, with it killed seventy men and so escaped.

The Saxons now took London, York, Lincoln, Winchester, and the whole of Lleogria from Vortigern as his ransom, who then fled into Wales. After a time Vortigern thought of securing himself against being again taken captive, and having surveyed the whole of Wales, he selected a spot now called Dinas Emrys, in Snowdon, on which to construct a fort. Many masons were set to work; but it so happened that whatever was built by day fell down by night, and so frequently that Vortigern inquired of the *twelve principal bards the cause of such a disaster. The bards, in consultation, found themselves quite unable to decide the cause of it; when one of them proposed that to preserve their reputation they should refer Vortigern to some

impossible remedy. This they agreed to, and informed Vortigern, that to secure a permanent foundation, the mortar must be mixed with the blood of a child who had no father.

Messengers were sent to scour the country, and after a tedious search they arrived at Caervyrddin. (Caermarthen), so called because of the myrdd-ddyn (10,000 men, a legion,) who were there.

Some children were here wrangling about a game at ball, when one cried out to another, "Hold your tongue, and do not set yourself on a level with me; my father and mother are both of good families, but you never had any father." The scouts, who had sat down to look at the game, having heard what was said, seized on the boy, took him to the mayor, and then demanded on the part of the king that both he and his mother should be sent to Vortigern; with which the mayor complied.

When in the presence of Vortigern, he inquired of the woman who was the child's father? To which she replied, "I solemnly declare I know not. All that I am able to say is this: I am only daughter to the king of Demetia (South Wales), and when very young I was placed in a nunnery at Caermarthen. One night as I slept with my sisters I had a dream. Shortly after, this boy was born; and as I must confess it before God, I know no more than this."

Vortigern now asked Magan (Meugant) a bishop, whether this could be true? who replied that it might, "For," said he, "since Lucifer and the evil spirits who


“sinned with him fell, they have remained as they were when God restrained them, in the place appointed for their abode. Some of them, notwithstanding, have the power to break out from thence in the forms of women and others in those of men; and such perhaps is the origin of this child!” The king, addressing the child, told him that he must have his blood to mix with the cement for the building. “What,” said the boy, “is my blood more than any other?”—“The twelve chief bards say that it is,” replied the king. “Call the twelve hither then,” said the boy. And when they were come, “Why,” said he, “have you told the king, that my blood is necessary to make the building stand? Can you tell me what is below that heap of rushes?” When the bards acknowledged their ignorance, he desired that the rushes might be cleared away, and there appeared a large pool of water. “Now,” said the boy to them, “tell me what is in that lake?” They answered, “We know not.”—“Then drain the lake,” said he, “and at the bottom you will find a stone chest, in which there are two sleeping dragons. These, whenever they awake, fight with each other; and it is their violence that shakes the ground and causes the work to fall.” The bards, unable to drain the lake, Merddyn effected it by letting it out in five streams. Hitherto he had been called the nun’s child, but from this time he was called Myrddyn* (Merlin), because he was born in Caervyrdyn (Caermarthen).

Vortigern commanded the stone chest to be opened,

and out of it came a *white and a red dragon, which immediately began to fight.

Vortigern inquired what it should signify, when Merlin exclaimed, "Woe to the red dragon, for her calamity draws nigh, and the white dragon shall seize on her cells. By the white dragon the Saxons are signified, and the Britons by the red one, which the white dragon shall overcome. Then shall the moun- tains be made plains, and the glens and rivers flow with blood!"

*The knowledge this answer discovered, induced Vortigern to inquire what his own fate would be. Merlin replied,—“Beware of the two sons of Constantine. This day they unfurl their sails on the coast of Brittany; to-morrow they will land at Totness to recover their rights from the Saxons. But, ere they do this they will burn thee in a tower of stone, inas- much as thy craft and treachery caused the death of their father, and the arrival of the Saxons; whom thou hast looked for as thy strength, and shalt find to be thy weakness and thy destruction, for they also shall with one mind persecute thee. To-morrow Emrys (Ambrosius) and Uther, the sons of Constantine, shall come with twelve thousand warriors, and make the cheeks of the Saxons red with Saxon blood. When Hengist shall be slain, Emrys shall be crowned, and will rebuild *the churches. But his end shall be by poison. Such also shall be the end of Uther, by Saxon treachery though he shall succeed to the crown, but the bear of Cornwall shall avenge it all.”



The sons of Constantine landed on the day following, the report of which soon spread abroad, when the Britons assembled in multitudes to do fealty to Emrys, and elected him their king.

The first object of Emrys was, to decide whether he should go against Vortigern or the Saxons, when he at last resolved to attack the castle of Geronwy, which is in Erging on the Wye, and whither Vortigern had fled. Emrys arrived before the castle with a large army, and in an address to his troops, told them, that within the castle was the man who had not only occasioned the death of both his father and brother, but had brought the treacherous and infidel Saxons into the island. The army thus harangued assailed the castle with vigour and burned it to the ground, Vortigern and all within it.

EMRYS.

481.

Neither was Hengist free from danger, as he had heard that no one in Gaul was able to cope with Emrys, and that he was sagacious, liberal, and mild. The Saxons therefore retired beyond the Humber, and fortified themselves there. Emrys pursued them closely, and during his progress he observed the ruined state of the churches, which he promised to rebuild with advantage, should he live to return.

Upon Hengist finding that he would soon have to

encounter Emrys, he encouraged his men by representing that Emrys had but a weak force from Brittany, and that the Britons themselves amounted to only two thousand men. The Saxons were stationed in a place called Maes Beli (the war field of Beli) in the hope of taking Emrys by surprise. This manœuvre did not escape the penetration of Emrys, who distributed his army in the following manner. His own subjects and the Armoricans formed the main body; the *South Wales men were stationed on the heights, and the North Wales men in the woods, so that the Saxons might be intercepted in every direction. Hengist also on the other side drew up and gave instructions to his men. Soon many were slain on both sides; but at length Hengist and his followers fled to a place called Caer Cynan (the fort of Cynan), where they were pursued by Emrys and great numbers of them fell. A neighbouring fort offered a temporary refuge to such as escaped, where they made a second stand; and after a severe contest, Emrys broke the Saxon line and routed them.

In this battle Eidiol, Earl of Gloucester, had sought to meet with Hengist, and at last coming in contact with him, they fought so furiously that the fire flashed from their armour as the lightning that precedes the thunder. During the heat of the combat, Gwrlais, Earl of Cornwall, came up with a reinforcement and scattered the enemy in all directions. Thus animated, Eidiol seized Hengist by the beard and helmet, and

dragging him into the midst of the British troops, cried out, "Now avenge yourselves upon the flying Saxons, for Hengist is here!"

The Saxon army being dispersed, Octa the son of Hengist, with what was left of his division, retreated to York, and Ossa his uncle to Alcluyd. After this battle, Emrys took Caer Cynan, where he rested three days to bury the dead, relieve the wounded, and to refresh his troops.

The next concern of Emrys was how to dispose of Hengist; so he forthwith *summoned a council, at which the Bishop of Gloucester, and Eidiol his brother were present. When the Bishop saw Hengist stand before him, he exclaimed, "My noble friends, though
"ye should all wish to liberate Hengist, I myself would
"with mine own hand slay him; as the prophet
"Samuel, when he saw Agag king of Amalek in hold;
"commanded him to be hewn in pieces, and said, 'As
"thy sword hath made women childless, so shall thy
"mother be childless among women.'"

Eidiol then took Hengist to the top of a hill, near the castle, and beheaded him. A great mound was raised over him according to the custom of those days when a warrior was interred.

From thence Emrys went to York in pursuit of Octa. Here was Octa and the remnant of his troops with chains in their hands, and each with earth on his head prepared to surrender at discretion to Emrys; saying,
"Sovereign Lord, our gods are weak, and we doubt not
"but that it is your God who has subdued so many"

“ noble men as now appear before you awaiting your
“ decree. Here then we are, each with a chain in his
“ hand, wholly submissive, and if such be your pleasure
“ to be bound with it.”

A council was therefore held by Emrys upon the subject, at which Idwal, a bishop, thus expressed himself: “ When the Gibeonites besought the clemency
“ of Israel, they had it ; let not our mercy therefore be
“ less than that of the Jews.”

Octa, Ossa, and the followers of each were then admitted to mercy, and they all received lands on servile tenure in Scotland.

Peace being established, Emrys summoned all the Earls, Barons, and Archbishops to a council at York, where it was decided that the churches which the Saxons had destroyed throughout the kingdom should be repaired at the expense of Emrys.

Fifteen days after the sitting of the council, Emrys arrived in London, where he issued orders to repair the churches, to amend the laws, to restore unjustly seized lands, and to uphold the administration of justice ; and he then travelled to Winchester, where he proceeded in like manner. From thence he went to Caer Caradoc (Salisbury) to inspect the tombs of the Earls, Barons, and worthy knights whom Hengist had caused to be slain, and near at hand were *three hundred monks in the monastery of the mountain of Ambri, so called from Ambri the name of its founder.

And so grieved was Emrys to see the spot so destitute of memorial, that he sent for all the masons of

the kingdom, and some carpenters, to erect a monument of honour that should be a perpetual ornament on their place of burial. But, when they arrived, none of them had a design that would answer the purpose. Tramor, archbishop of Carleon, advised Emrys to consult Merlin, as one whose genius would furnish a plan for such a monument as should remain for perpetual admiration. Merlin was found near the well Galabes, in Ewias, a place to which he frequently resorted, and was received by the king with great joy.

The king desired Merlin to prophesy concerning future events in Britain, but Merlin answered, "those are things which are not to be declared but when a necessity for it exists. Were I otherwise to declare them, the spirit which informs me would forsake me when its instructions would be the most requisite." He was pressed no further, but the king inquired as to the means of erecting a perpetual memorial on the site selected, when Merlin advised him thus: "Send to a place in Ireland, *Killara Mountain, where the circle of the heroes is, consisting of stones of immense size, and of which no one can give any account. Yet they will not be had by corporal strength, but by science. Were they here as they are there, they would stand for ever." The king, hearing this, laughed out, and said, "How will you convey them hither?"—"Laugh not, Sire," replied Merlin, "for my words shall be in seriousness and truth. Those stones are of various efficacy and medicinal powers, and were brought thither formerly by the heroes from Spain, who

“ placed them as they are at present. Their motive for
“ bringing them was this: In cases of sickness, they
“ made a medicine in the middle of the stone; the
“ stone was then washed with water, which water they
“ added to the medicine, and thus used, it cured any
“ disorder or wound; but for wounds, herbs were also
“ put into the medicine, which healed them.”

Upon being apprised of the efficacy of the stones, the king determined upon an expedition, and placed Uther Pendragon at the head of 15,000 men, and accompanied by Merlin as the most scientific man of the age, they set out,

Now Gillamori, king of Ireland, hearing of their arrival, went to oppose them with a strong force, and demanded their intentions, which upon hearing he burst into violent laughter, remarking, “ No wonder a weak
“ nation can ravage Britain, when its natives are fools
“ enough to challenge the Irish to fight for the sake of
“ stones.” This was followed by a battle, in which Gillamori was routed and his army dispersed.

After the encounter, and when every thing was arranged, the Britons proceeded to the place where the stones were, and then Merlin desired them to try their own power and skill to move them, which they did; but it was in vain. Merlin smiled at their abortive attempts, and by his art alone drew them freely and without much exertion into the ships, when they were afterwards conveyed to the mountain of Ambri.

When the whole affair was complete, Emrys assembled there all the earls, barons, and learned men, to do

honour to the place by august ceremonies. Upon this occasion he placed the regal crown upon his head, and instituted the observance of Whitsuntide for three days; he then confirmed the particular rights of every class, and recompensed his army by presents of horses and armour.

The two archbishoprics of Carleon-on-Uske and York being vacant at this time, by the unanimous consent of this assembly, a person of the name of Sampson was appointed to York, and one of the name of Dubric (Dubricius) to Carleon. Emrys then desired Meryddn to place the stones as they had been placed at Kallala, which he did; and by so doing exhibited the superiority of skill over simple strength.

It was about this period that Pasgen, the son of Vortigern, who had fled to Germany, raised an army there in order to recover Britain from Emrys, the son of Constantine. Such was the credit of his representations, that he landed in Britain with a numerous army, and began to ravage the country. Emrys successfully opposed him, compelled him to retreat and seek the protection of Gillamori, king of Ireland, who received him cordially. Mutual complaints against the sons of Constantine were often canvassed between them, which at last terminated in a compact to sail in company and attack the country near St. David's. Emrys being ill at Winchester sent Uther with but an indifferent force against them. This assured Pasgen and Gillamori of success, as Uther would not be so rash as to hazard a battle. In the meantime one Eppa, a Saxon, inquired

of Pasgen what reward he might expect if he should destroy Emrys. Pasgen replied that he should have an ample pecuniary reward, his friendship through life, and other considerations to his full content, if he obtained the crown. Eppa represented that he was well skilled in the medical art, and in the language and customs of the Britons, and having pledged Pasgen to the performance of all that was promised, he undertook to accomplish the death of Emrys.

In the disguise of a monk, with the head and beard shorn, he presented himself at the palace of Emrys and offered his services as one possessed of great medical skill. Delighted with this information, the attendants communicated with Emrys, to whom he was introduced, and who swallowed the poisoned draught prepared for him. The traitor then advised him to sleep, so that the potion should be more rapid in its effect, and during the interval Eppa made his escape.

And now a *star of amazing size appeared. It had one beam, and on the head of the beam was a ball of fire resembling a dragon; and from the jaws of the dragon two beams ascended, one towards the extremity of Gaul and the other towards Ireland, subdividing itself into seven small beams.

Uther and all around him, alarmed by such an appearance, inquired of the learned men what it might portend. Meryddn (Merlin) bursting into tears, exclaimed, "Sons of Britain, ye have suffered an irrecoverable loss; ye are widowed of Emrys the Great." "But still ye have a king. Haste thou therefore,

“ Uther, and engage the enemy, for the whole island shall be thine. For it is thou, Uther, who art signified by this star with the head of a dragon. By the beam pointing over Gaul is denoted a son of thine, who shall be great in wealth and extensive in sway; and by that directed towards Ireland, a daughter, whose sons and grandsons shall successively govern the whole.”

Although Uther thought it a great risk, yet, under such encouragement, he ventured a battle, which was long doubtful, but he at length drove Pasgen and Gil-lamori to their ships with a heavy loss.

Uther returned to Winchester to inter his brother Emrys. The ceremony was attended by all the arch-bishops, bishops, and abbots of the island, and the body of Emrys was laid within the circle of the heroes, near the monastery of Ambri.

UTHER PENDRAGON.

500.

By the common consent of all those who were present, Uther was crowned king.

When the funeral rites were over, Uther recollecting the words of Merlin, commanded two dragons of gold and of exquisite workmanship to be made, in form similar to that which he had seen on the comet's beam of light. One of these he deposited in the principal church at Winchester, the other he constituted a standard to be carried before his army. From this

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told him, "that to attain your wishes, I must give you the form of Gorlais; I will myself assume the figure of Brishael a favourite servant of Gorlais, and give Ulphin that of Medaf of Tingadol, another favourite servant. Thus, none will know but that we are Gorlais and his two servants."

At the edge of night they set out thus disguised for Tindagol, and having informed the porter that Gorlais was there he admitted them. Uther so disguised as to be undiscovered by Eigr, and skilfully counterfeiting her husband, told her that unable to bear her absence, he had come privately away from the other castle to visit her. Uther's design succeeded, from whence came the birth of Arthur.

During his absence, the army of Uther had assailed the other castle and forced Gorlais out to contend in the field, where he was slain and his adherents dispersed.

The death of Gorlais soon reached the ears of Eigr, which Uther had also heard of, but he told Eigr with a smile that he was not yet dead; yet nevertheless he must go and see how they fared in the garrison, and so saying he departed.

Uther in part was grieved and in part rejoiced for the death of Gorlais, and when all was quiet he was privately married to Eigr, and had by her a son and daughter, Arthur and Anna.

A long and heavy sickness now fell upon Uther, and it was during this affliction that those who had the custody of Octa and Ossa became impatient, and having

taken offence at Uther, set them free and accompanied them to Germany. This alarmed the Britons, who had heard that they were levying troops for an expedition to the island, which soon proved to be true, having landed in Albany, where they ravaged and destroyed whatever came in their way.

Now Uther's army was at this period commanded by Leo, the son of Cynvarch, who had married Anna, Uther's daughter, and was both just and liberal; but, in most of the encounters which he had with the Saxons he was worsted. His own countrymen thought him not equal to the command and refused to obey him, hence his ill success was so frequent and so long that the Saxons were near having the whole island in their power, when Uther was informed that his son-in-law was unable to subdue them. Enraged at what he heard, he ordered all the men of rank into his presence and upbraided them for their indifference with regard to the Saxons. Ill as he was, he caused himself to be carried in a litter at the head of his army, to Verulam, where the Saxons had ravaged in all directions. The report of Uther's arrival at the head of his army in a litter, was turned into ridicule by Octa and Ossa, who considered the man half dead, as they called him, with more contempt than apprehension; so much so that they even ventured out of the city, leaving the gates open to defy and insult him. Uther invested the city, and a portion of his troops forced an entrance which caused great slaughter on both sides, until night. On the following day the contending armies fought in the field,

where Octa and Ossa were slain, and other Saxon chiefs were forced to a disgraceful flight. It was now that Uther raised himself to a sitting posture, although previously it had required two strong men to turn him in his bed; he then exclaimed, "The insolent traitors called me a man half dead, but the man half dead who conquers, is still better than the man all alive who is conquered, and better is death with glory than life with shame." The Saxons that survived the defeat mustered in Albany and again renewed the war. Uther wished to pursue them, but his sickness increased so much that even the litter tortured him. His enemies were well acquainted with this circumstance and laid a plot for his destruction, so they sent those who were to execute it to him, under the plea of a conference.

Having heard that Uther drank of the water of a particular well only, which was near Verulam, they caused it and the adjacent waters to be poisoned, in consequence whereof Uther died, and all others who afterwards drank of them, when the cause having been discovered the Britons filled up the well with earth. Uther was buried in the circle of the Heroes.

The Saxons now sent to Germany for auxiliaries, and obtained as many as could be transported in a large fleet, commanded by Colgrin, and the united forces seized on the country from the Humber to Penrhyn Bladon (Promontory of Bulness). All the British chiefs, ecclesiastics and laymen, assembled at Caer-Vydan (Silchester) and resolved to elect Arthur their king.

ARTHUR.

517.

Arthur was only fifteen years of age when he was crowned, yet he stood unrivalled in wit, valour, and liberality, so that his revenue could scarce supply his donations for services rendered ; but where the natural disposition is liberal, God will not suffer it to be destitute of the means. Arthur was crowned by Duvrig (Dubricius), Archbishop of Caerleon.

Immediately after the ceremony, Arthur collected a great force and marched to York to oppose Colgrin's army of Saxons, *Scots, and Picts, and an encounter took place on the banks of the Dulas, which ended in Colgrin's army being defeated, and the remnant of which escaped with him to York, where they were closely invested by Arthur. Baldolf, a brother of Colgrin, hearing of this disaster, advanced to within ten miles of York at the head of six thousand men. He had been stationed on the coast awaiting the arrival of troops to aid the Saxons. Arthur had designed to attack Baldolf by night, and sent Cador, Earl of Cornwall, with six hundred cavalry and three thousand infantry to intercept him, which he effected with complete success. Baldolf, dispirited by this failure, had recourse to stratagem, and disguising himself as a minstrel by shearing his hair and beard, with harp in hand he passed through the British lines, and arriving at the foot of the city wall he sang aloud. Being recognized

by those within, he was drawn up into the town by means of ropes, and then the two brothers conferred upon the means of escape. Intelligence was now conveyed to Arthur that Cledric had arrived with six hundredships on the coast of Albany, and there landed. This event drew Arthur away from York to London, where a council being summoned it was decided to appeal to Howel, son of Emyr of Brittany, by Arthur's sister, for assistance. On the receipt of this application, Howel landed at *Northampton with six thousand men, to the great joy of Arthur, and thence marched to Caerlwyd-coed (Lincoln) upon the Saxons. A contest ensued in which six thousand Saxons perished, either slain or drowned, the fugitives seeking shelter in the wood of *Celyddon, whither Arthur pursued them and here a second and bloody engagement took place. The Saxons fighting under cover of the wood, Arthur ordered the trees to be felled and interwoven with high stakes, and thus held the enemy within the enclosure. For three days and nights the Saxons were thus confined without sustenance, so that to avoid death by famine they surrendered at discretion, promising Arthur a tribute from Germany, and for which they gave hostages.

The Saxons when well out at sea began to repent of the conditions they had entered upon, so changing their course they landed at Totness, when they ravaged the country as far as the Severn, and on to *Caer Vaddon (Bath) to which they laid siege. Upon hearing this, Arthur ordered the hostages to be hanged immediately,

and although he was compelled to leave his nephew Howel sick at Alcluyd and in the midst of enemies, he suspended the war against the Scots and Picts and soon reached the Saxons at Caer-Vaddon. There he declared that as they had not kept their faith with him, so they must look for no mercy.

Then Dubricius, Archbishop of Caerleon, ascending an eminence addressed the British army as follows :

“ My Christian brethren, avenge yourselves this day
“ on the infidel Saxons for the blood of your country-
“ men. So, through the blessing of God, shall the pain
“ of death you may suffer be an expiation of your sins ;
“ and Christ, who laid down his life for his brethren,
“ will not reject those who so offer themselves a sacri-
“ fice.”

Arthur then put on a breast-plate worthy of a king ; a gilt helmet, on which was the image of a fiery dragon, and another device called Prydwenn (the fair form), having the carved image of the Virgin thereon, and which was usually worn by Arthur when going on a perilous expedition. Then buckling on his sword, called *Caled-vwlch (the hard cleft), as it was the best in Britain, and had been made at Alfallach, and grasping a spear called Ron-cymmyniad (the spear of command), and when all were armed, and had received the Archbishop's blessing, they attacked and defeated the enemy. The slaughter was continued until nightfall, when the Saxons were driven towards a high hill, hoping to maintain a position there, but were dislodged on the following day, yet still continued to fight desperately.

Arthur now becoming impatient, drew his sword Caledvwlch, and invoking the Virgin rushed manfully into the midst of his enemies, dealing death at every blow, and being well supported in his ardour and prowess by the Britons who with difficulty kept pace with him, until at length Colgrin, Baldolf his brother, and many thousands of the Saxons being slain, Cledric, with the remnant of his forces fled.

Cador, the Earl of Cornwall, with ten thousand men followed in pursuit, whilst Arthur marched to Alcluyd, where the Picts and Scots were endeavouring to dislodge Howel from the fortress. Cador seized on the Saxon vessels, put part of his own men on board of them, and followed the retreat of the Saxons so closely that Cledric was slain. Cador then met Arthur at Alcluyd, who he found had driven the Picts to Mooreif (Murray). This being the third defeat that Arthur and Howel had given the Saxons, who had now sought refuge in the island of the lake *Llumonwy (Loch-Lomond).

Arthur placed sentries around this lake and blockaded it with ships and boats, so that thousands were dying with hunger—and whilst the Scots were in this position, Gillamori, who was of the same race and language, arrived from Ireland with a fleet to their aid. Arthur, then, abandoning the Scots, attacked Gillamori and compelled him to fly, after which he returned to his plan of subduing the Scots. But the Bishops and Abbots came before him, and on their knees begged that he would spare the lives of those people, and suffer them and their posterity to be slaves for ever, to which he assented.

Peace being concluded, Arthur and Howel inspected the lake, when Arthur observed to Howel, that "there is a lake not far off more curious than this. It is twenty feet square, and five deep, and has four distinct kinds of fish in it; one kind at each angle, and yet no one of them ever interferes with the other."

Arthur now departed for York to hold his court there at Christmas, and having on his journey been much grieved to learn how the churches had been destroyed and the clergy put to death by the Saxons, he made Eppir, the priest of his household, Archbishop of York; directed the churches to be rebuilt, and persons fit for the duties to be appointed to them, male and female, and their property to be restored.

To Arawn, the son of Cynfarch, Arthur gave the territory which the Scots had occupied; to Llew, son of Cynfarch, the Earldom of Lindsay, as being brother-in-law to himself and to Gwyar (the mother of Gwalchmai, the general), and he also gave Reged to Urien, another son of Cynfarch.

As the state of Britain was now better regulated than it had ever been before, Arthur married Gwenhwyfar, one of the most beautiful women in Britain, and daughter to Gogfran the hero. Her mother was of a noble Roman family, and she had been educated by Cador, Earl of Cornwall.

The following summer Arthur equipped a fleet in order to make a descent upon Ireland, but he soon found that Gillamori was ready to encounter him, and after a short contest *Gillamori was taken prisoner, and his army reduced to subjection.

On his return to Britain, Arthur took possession of Isla, and the report of his victories reaching *Doldav, king of the Scots, and Gwynvas, the king of Orkney, they voluntarily submitted themselves to him, promising fidelity and an annual tribute.

The winter being over, Arthur arrived in Britain; where for twelve years he remained in tranquillity, and invited to his court men of abilities and celebrity from every country, and thus rendered it splendid by their numbers.

Arthur and his soldiers were so distinguished by their martial glory and their courage, liberality of manner, and propriety of conduct, that every other monarch lived in the constant dread of losing his kingdom.

Excited by such praise, Arthur determined to render himself equal to it by his deeds, and thus entertained the idea of subduing all Europe. In these days all the ruling powers endeavoured to imitate Arthur in the government of his court.

Arthur now designed to invade Norway, for Asschlym the king having died and bequeathed his dominions to Llew-ap-Cynfarch, who the Norwegians refused to accept as their monarch; and fortifying their country elected Riculf as their sovereign.

Gwalchmai, son of Llew-ap-Cynfarch, was with the Bishop of Rome, Arthur having sent him there to acquire the manners and military exercises of the people, and the Bishop was the first to put arms in his hands.

Upon reaching Norway, Arthur was strongly opposed by Riculf, who eventually fell in the contest, and the

whole country, together with Denmark, yielded to Arthur. Llew-ap-Cynfarch then became king of both countries.

Arthur's next expedition was into Gaul, and there Frolo, who governed under the Roman general, Leo, opposed him, although unsuccessfully, as the knights of Arthur were superior to those of the Gauls, both in numbers and in skill. Frolo retreated to Paris for reinforcements; when Arthur invested the city for a month, which so thinned the army of Frolo by famine, that he challenged Arthur to single combat on an island of the Seine, the troops on either side to remain passive, and the victor to have the territories of both.

They accordingly set out to the combat, their steeds and arms well matched, and in the presence of both armies. Frolo immediately assailed Arthur with his spear, which Arthur skilfully avoided, and attacking Frolo in turn, unhorsed and threw him under the belly of his steed, and drew his sword with the intention of despatching him; but, Frolo recovering himself arose with great spirit, and wounded Arthur's horse so that they both fell together. The Britons hitherto quiet spectators could now scarcely restrain themselves, when Arthur in a fury threw his shield between himself and Frolo, which renewed the encounter, and after many severe exchanges Frolo struck Arthur on the forehead, causing the blood to flow over his head and breast; then Arthur, brandishing Caledvwich, with one blow cleft Frolo to the waist, and thus he fell and died.

Now *all Gaul submitted to Arthur, who separating

his army into two divisions sent his nephew Howel to attack Poictou, whilst he with the other fell upon Anjou and Gascony, when Guitard the chieftain of Poictou was soon brought to submission. This expedition occupied a period of nine years, and Arthur afterwards retired to Paris where he held his court, to which he invited all his chiefs learned and lay, and with their concurrence enacted good laws for these dominions.

To Bedwyr, comptroller of the cellar, he gave the Earldom of Normandy, and that of Anjou to Cei his prime minister; then leaving all state affairs in a satisfactory condition, he returned to Britain in the following spring. The court was now held at Caerleon on Uske, its pleasant situation and opulent condition rendering it the most desirable place for such purpose. On one side of this city there is a river which ships from the ends of the earth frequented, and on the other side are dry and level meads encircled by fair and lofty hills. Near it also was a spacious forest for the chase; and within the city the buildings were of princely magnificence, rivalling those of Rome. Of the two principal churches one was dedicated to Julius the Martyr, having a nunnery annexed to it; and the other to Aaron the Martyr, with which was connected a monastic canonry.

This city was the third Archiepiscopal see of Britain, supporting a seminary of two hundred scholars who were instructed in various sciences, especially the seven liberal ones, so that Caerleon was the chief city of the island. Here it was that Arthur ordered preparations

to be made for a most splendid festival, and sent emissaries to all the countries he had subdued, inviting to it the kings, nobles, and chiefs, ecclesiastical and lay; who upon their arrival were so numerous that it was impossible to ascertain their right *places of dignity and precedence.

ARTHUR'S FESTIVAL.

Of the guests there were Arawn ap Cynfarch, the king of Prydyn, from Albany; Urien ap Cynfarch, Lord of Reged; Caswallon Lawhir (the long-handed) Lord of Gwynedd; Meyric, king of Dyfed (Demetia); Cador, Earl of Cornwall; and the three Archbishops of Britain of whom the Archbishop of Caerleon was the principal, for he had the privilege of a legate, and was a pious man. Thither came also Morydd, Earl of Worcester; Anarawd, Earl of Shrewsbury; Madoc, of Caer-Wair (Warwick); Owen of Caer-Wallawg, otherwise called Salisbury; Gwrsalem of Caer-Gynfarch; Urien of Bath, and Bosso of Oxford; Dunod ap Pabo-Post-Prydain (Pabo the Pillar of Britain); Cenel ap Coel; *Peredur ap Pruth; Gruffydd ap Nagoed; Cynfarch Gorboniawn; Edlym ap Clydawe; Cyngar ap Angen; Marswic Cloff (the lame); Rhun ap Nwython; Gwrgant Gwan ap Gwestle; Rhun ap Clawdd; Cynvelin ap Trunyd; Cadild ap Cadell; Cynllith ap Nwython; Cyhelin, Cadvan, and many more whom it would be too tedious to mention.

From other countries there came, Gillamori, king of Ireland; another Gillamori, king of Alawnt (Iceland);

Doldav, king of Scotland ; Gwynvas, king of Orkney ; Llew ap Cynfarch, king of Norway ; Achel, king of Denmark ; and from the countries of France came, Oldyn, king of Rwytyun ; Bottel, king of Cenonia (Senonia) ; Leodegar, king of Bolwyn (Boulogne) ; Bedwyr, prince of Normandy ; Cei, prince of Anjou ; Guitard, prince of Poictou ; twelve peers of France, with Geraint of Carnot at their head ; Howel ap Emyr of Bretagne, and many more too numerous to recite.

There never were at such a festival so many men and women of rank, so many steeds, hawks, and hounds, nor such a display of precious stones, golden vessels, and dresses of purple and fine linen ; for there was no one even beyond Spain, desirous of distinction, who did not come to share the general enjoyment, and many uninvited who were only spectators.

When the company were all assembled, the three Archbishops were called upon to robe the king and place the crown on his head ; Dubricius having to sing the sacred service.

Arthur entered the church arrayed in his royal robes and supported by the other two Archbishops, and before him went four persons bearing each a drawn sword ; this being his privilege as general.

The four persons were, Arawn ap Cynfarch, king of Albany ; Caswallon Lawhir, king of Gwynedd ; Meyric, king of Dyfed ; and Cador, Earl of Cornwall ; and as the procession moved along, the conventual train on all sides sang the best poetical compositions, to the sound of musical instruments. The queen also, on her part,

entered the church after him, dressed in her royal robes, with the crown on her head and attended by bishops and nuns, and the four wives of the four above-mentioned chiefs, each bearing a white pigeon in her hand.

When she had entered the church the service began, which had been composed and set to music in the best manner ever known; and the people ran from church to church to listen to the different services.

After the service, the king and queen returned to the palace, changed their dresses and entered the great hall to the banquet; Arthur and his attendants taking their place at one end of the hall, and at the other Gwenhwyfar and the ladies in her train; as it was the custom for the queen to do when the king held a court, and had guests by invitation.

All the company being properly seated, Cei arose, and taking with him a thousand men, superintended the distribution and arrangements of the viands; as Bedwyr, comptroller of the cellar, with a thousand of his men, did those of the mead, which was served in vessels of gold and silver. All these had dresses of yellow ermine. Neither was the number or dress of those who waited on the queen, inferior to theirs who attended on Arthur.

Hence it was that no court in Christendom, could vie with that of Britain in customs and regulations. All the men who attended on Arthur were in uniform, as were also their wives, and the ceremonial rules of behaviour were alike to all; and as no female of any description would admit the addresses of a man undis-

tinguished by military excellence, the men were the more valorous and the women more chaste.

When the banquet was finished, the guests went out of the town to witness a variety of games and more especially the exercises with the lance; and whatever were the games devised, the walls were crowded with female spectators, each of whom recommended her favourite to notice, which caused the men to exert their abilities to the utmost. Prizes for the victors were also given by the Sovereign at his own expense.

Thus the festival continued for three whole days, and on the fourth, those who attended it were gratified by ample presents; some by a grant of cities or castles, others by vacant bishoprics. On this occasion, Dubricius, Archbishop of Caerleon, retiring to live as a hermit, surrendered his see; for, considering how long a preparation had been made for a festival of three days only, and struck with the perishable nature of worldly enjoyments, he *resolved to prepare for the eternal joys of heaven.

Dewi-ap-Sandde (commonly called St. David) a man of a godly life and uncle to Arthur, was therefore made the Archbishop in the stead of Dubricius; and at the same time also, Morgan was made Bishop of Caer-Vuddai (Silchester); Julian of Winchester; and Edelfrith of Caer-Alcluyd. But, whilst these arrangements were taking place, twelve men of most reverend aspect, were seen to come forward with olive branches, in token of an embassy, in their hands; who walked with a slow and grave pace and humble gesture, till they came into

Arthur's presence. Then, having greeted him on the part of Lucius, the Roman general, they delivered into his hands a letter, of which these were the contents.

"Lucius, general of the Romans, to Arthur, king of the Britons, greeting according to thy deserving."

"For I am amazed, Arthur, that by thy impetuosity, thy pride, and thy rashness, thou hast misdeigned thyself towards the Roman Empire. It is full time for thee to make thy submission to Rome, seeing that all the kings of the earth, except thyself, are subject to her. Whereas thou didst withhold the tribute, which was paid to Julius Cæsar, and other Emperors his successors; and that whilst all other countries pay tribute to Rome, thou hast subjected Britain to thyself and deprived the Romans of their prerogative. Wherefore the Roman Senate hath decreed, that thou shouldst appear in Rome by August next ensuing, to suffer the judgment that may be pronounced upon thee." "To summon thee thither (added the Ambassadors) we are come, and if thou appear not at the time, then be it known to thee, that the Romans will come hither to enforce reparation; and the sword shall determine between thee and them."

When Arthur had understood the purport of the letter, he withdrew to the tower of the Heroes to consult with his council as to the answer, and Cadur, Earl of Cornwall, as they ascended the steps, thus addressed him.

"Sir King," said he, "remissness and indolence have I fear prevailed over us, for during five years past, we

“ have idly given up ourselves to feasting and rioting
“ which has defrauded us of our valour and our senses :
“ and we ought to thank the Romans for awakening us.”

Then answered Arthur, “ Noble and fellow Knights,
“ ye have hitherto afforded me wholesome counsel, and
“ I am now in need of it. Let each therefore advise
“ maturely, and if we lack not useful counsel, we shall
“ obtain the advantage over the Romans. For though
“ they had a tribute from hence, as a return for defend-
“ ing this country with their troops against foreign na-
“ tions, it now owes them nothing. But, if they require
“ of us what we owe them not, we may with a better
“ right demand a tribute from them ; if power make
“ the right. For our ancestors Beli and Bran, the sons
“ of Dyfnwal-Moelmyd conquered them, and brought
“ twenty of their nobility as hostages to Britain. Con-
“ stantine the son of Helen also, and Maximus the
“ Great were truly of British origin, and they conquered
“ Rome, and were made Emperors. Let us, therefore,
“ return no answer, save a demand of what they owe
“ to us.”

Howel-ap-Emyr, of Brittany next arose, and said,
“ So heaven protect me as I believe, that were each one
“ to give his opinion severally, none would be found
“ equal to that of our general. Let us then go forth
“ to defend the prerogative of this kingdom, and since
“ the Romans demand what is not due to them, it be-
“ longs to you, Sire, to demand of them that which is
“ so. For the wise Sibyl has prophesied, that three
“ natives of Wales should be Emperors of Rome. Two

“ have already been so, and thou shalt be the third.
“ Haste we then thither, all your subjects are united
“ with you, and I will give you a reinforcement of ten
“ thousand cavalry.”

Then said Arawn-ap-Cynfarch, “ My joy, Sire, in
“ hearing what you have said as to Rome, is not to be
“ expressed. We will welcome the attack of the Ro-
“ mans which will enable us amply to avenge our
“ ancestors ; and therefore to enforce our right I will
“ contribute two thousand cavalry, and infantry also, to
“ go thither with you.”

When all had ceased to speak, and each had specified the number of men he would send on the expedition to Rome, and Arthur had thanked them severally, the number of the promised forces being taken and laid before him, it was found, exclusive of that granted by Howel-ap-Emyr, to amount to sixty thousand cavalry of approved valour. The infantry was innumerable, as from these six countries, viz. Ireland, Iceland, Scotland, Orkneys, Norway, and Denmark, the number of the infantry was sixty thousand.

The contribution of Gaul was to amount to eighty thousand cavalry well armed, and that from the twelve compeers under Geraint of Caerwys, one thousand two hundred. The number of the infantry was too great to be ascertained.

Arthur being assured of the general consent, dismissed them home, with a charge to be in readiness the August following. He then informed the Romans that he would appear at Rome in August to demand, and not

to pay tribute, who having received this answer departed.

When this was made known to Lucius, the Roman general, he by advice of the Senate sent to the Kings of the East to request aid against Arthur. And these were the kings who came : Epistrophus, king of Greece ; Mustensar, king of Africa ; Alifatima, king of Spain ; Hirtacus, king of Parthia ; Bocchus, king of Media ; Sertorius, king of Lybia ; and Sertorius, king of Etruria ; Pandrasus, king of Egypt ; Micipsa, king of Babylon ; Polycetes, king of Bithynia ; Teucer, king of Phrygia ; Evander, king of Syria ; Echion, king of Bœotia ; and Hippolitus, king of Crete. Moreover, there were many princes, earls, barons, and gentlemen, subjects of Rome. And of the Senate itself, there were Lucius, the Roman general, Cadell and Meyric, Lepidus, Caius, Metallus, Cotta, Quintus, Milvius, Catulus, and Quintus Carausius.

Lucius thus raised an army of four hundred thousand one hundred and forty men, which, as soon as they were in readiness he embarked for Britain. Arthur now assembled his forces, gave his wife Gwenhwyfar and his kingdom in charge to Medrod, his sister's son, until his return ; then marched with his troops to Southampton and sailed for Gaul with the first fair wind.

That night, when he was on the high sea a deep sleep fell upon him, and in a dream he thought that he beheld a monster from the South, which with a tremendous roar descended on the Gallic coast, and that soon after a dragon came from the West, the brightness of

whose eyes illumined the sea; that this dragon encountered the bear, and when they had fought for a considerable time, the dragon threw out a stream of fire which consumed the bear to ashes.

Surprised at such a dream, Arthur when he awoke communicated it to his friends; and their interpretation was, that the dragon signified Arthur himself, and that he should fight with some monstrous giant and overcome him. But Arthur gave no credit to this explanation, because he believed the dream related to the Roman general and himself.

The next morning, at break of day, Arthur and his fleet came to land at Barfleur in Normandy, where they waited for the auxiliaries from the other countries.

During this interval, Arthur had received information that a giant of monstrous proportions had come from Spain and carried off Helen, the niece of Howel-ap-Emyr of Brittany, by force from her guards, and taken her to the top of a high hill called the Mount of St. Michael, and that he had been pursued by the troops of the country but without success; for if they attempted to attack him from their ships, he deluged and sunk them; if from the land, his dreadful blows dispatched them, after which, as some say, he devoured all the slain.

Arthur, therefore, when the second hour of the night was come, arose, and taking with him Cei his principal officer, and Bedwyr his master of the cellar, set out, and immediately proceeded towards the summit of the hill, on which they saw a large fire burning. As they

approached it they perceived a lesser hill near it, and Bedwyr was directed to examine which of these the monster occupied. The lesser hill was accessible from the sea only, Bedwyr therefore went to it in a boat which was at hand. As he ascended the hill he heard the voice of a female in distress; then, drawing his sword, he advanced cautiously to the top, and he there discovered a wretched old female weeping and wailing over a newly made grave. No sooner did she perceive him than she exclaimed, "Rash, most rash of men, you know not, you cannot know of your danger when you thus expose yourself to the most dreadful tortures a monster can inflict, and the worst of deaths, that can destroy the fair hopes of youth. There, hard by, is he who bore hither by force Helen, the niece of Howel; here he killed her, and here I have buried her in this fresh grave. Me too, her nurse, he brought with her, and thee he will instantly devour. Woe is me that I should survive the dear child that I have fostered. Fly then for your life, lest coming to seek me he may find you here, and be your destruction."

Bedwyr thus addressed, was greatly affected by compassion for her sorrows, and assured her that he would endeavour to rescue her. He then returned to Arthur and reported what he had seen.

The relation gave Arthur much pain, for he sincerely regretted the fate of Helen. Then leading the way, he desired his companions not to advance to his assistance unless he should be in imminent danger. When

the monster was discovered he was devouring the flesh of a wild boar, though scarcely warmed from the spits; and as he saw Arthur and his companions coming towards him, he hastily finished his repast and laid hold of a massive club, which two young men would scarcely have been able to lift from the ground. Arthur drew his sword, and advancing his shield before him, rushed on to the attack before the monster could raise his club; he was however anticipated by a blow, which made his shield ring and stunned himself. Arthur quickly recovering and brandishing his sword Caled-vwlch, gave the monster a wound on the forehead, from which the blood gushed down his face and filled his eyes. Thus blinded the monster became furious, and rushed on Arthur's sword as the wild boar on the spear of the hunter, and grappling with him brought him to his knees. But Arthur adroitly disengaging himself, delivered a sudden and mighty blow on the back of the giant's head that cleft it to the brain, whereupon he gave a tremendous shriek and instantly fell at once to the earth, as the oak which is overthrown by the storm.

Arthur, elate with his victory, desired Bedwyr to cut off the monster's head; and when it was done, Arthur declared that he had never met with a rencounter that could be compared to this, save when he fought with Rhitta the giant, in the mountain of Snowdon, for his robe.

This Rhitta had furred his robe with the beards of kings, and left the highest part vacant for the scalp of the chin, with the beard of Arthur, as he was sovereign

paramount; and had sent to require of Arthur, either to flea off his beard and send it to him, or to go and combat with him, on condition that the conqueror should have the beard of the other. In that contest Arthur was victorious and won the robe.

Having slain the monster, Arthur returned to the camp about the second watch of the night, and the head was afterwards exhibited to the astonishment of all beholders. Howel grieved much for the loss of his niece; and from this circumstance that hill has ever since borne the name of Helen's Grave.

Arthur now learned that Lucius, the Roman general, was on the opposite side of a river called Yonne, and he himself the same night encamped on the other, and sent to require that Lucius should either entirely leave Gaul, or meet him to contest it in the field the next day. Those who carried the message were Gwalchmai-ap-Gwyar; Bosso, Earl of Oxford; and Geraint Caerwys, a prince of Gaul. Gwalchmai's going was particularly agreeable to Arthur, as he hoped that by some affront he would provoke them to the field.

Lucius replied to Arthur's demand by saying, that his duty was rather to govern than to quit Gaul, and his nephew Caius added, that the tongues of the Britons were sharper than their swords. Upon this, Gwalchmai instantly drew his sword and slew Caius. The three then quickly mounted their horses and rode off, pursued by the Romans, when Geraint, who was hindermost of the three, slew the foremost of their pursuers.

Bosso seeing this, turned and attacked the next, and

slew him. Marcellus now came up to avenge Caius, and Gwalchmai waited for him; then with a blow on the head, cleft him to the chest, and bid him go and tell his friends in the shades that the swords of the Britons were sharper than their tongues.

Gwalchmai and his friends now agreed to make a stand, and receive their pursuers as they should come on successively. This they did near a wood, and soon six thousand Britons rushed with a loud cry upon the Romans, slew many of them, and put the rest to flight.

Petreius, a Roman senator, advanced at the head of 10,000 men to the aid of his countrymen, and at the first assault drove the Britons back into the wood, where many were slain on both sides. Then Edeyrn ap Nudd brought up 5000 men to the support of the Britons, and the engagement was renewed with great vigour and bravery; Petreius calling on and encouraging his troops to exert themselves to the utmost. Bosso, Earl of Oxford, seeing how the affair stood, took some chosen men with him, and addressing Gwalchmai, said, "Let us beware of being worsted in this encounter, and so falling into the king's displeasure. We must attack Petreius himself, and either kill him or take him prisoner."

They then immediately broke through the Roman ranks, dragged Petreius from his horse and bound him. Both parties fought hard for him, but the Britons finally carried him off; they then returned to the

battle, routed the Romans, and left little more to be done than taking prisoners and spoils.

When the Britons brought their prisoners to Arthur and informed him of what had passed, he was much pleased to find that they had extricated themselves so happily when he was not present, and then directed Bedwyr, and Cador Earl of Cornwall, with two other chieftains, Richard and Borel, to convey the prisoners to Paris. The Romans having gained intelligence of this design, selected a body of 15,000 men and sent them off by night, under Quintus, a Roman senator; Evander, king of Syria; and Sertorius of Libya, in order to intercept and rescue the prisoners.

The enemy lay in ambush, and on the next day, when the Britons entered a woody glen, the Romans fell upon them and they were thrown into confusion. The Britons separated into two bodies, one under Bedwyr and Richard of Baldwin, to guard the prisoners; whilst the other, under Cador, Earl of Cornwall, and Borel, sustained the attack of the Romans. Presently, Guitard, chieftain of Poictou, brought three thousand men to the aid of the Britons, who thus reinforced stood firmly, and took vengeance on the Romans for their perfidy.

In this engagement Evander, king of Syria, was slain by a wound from a spear; and Arthur lost four of his nobles, viz. Hirlas of Eliawn, Meric-ap-Cador, Halyduc of Tingadol, and Cei-ap-Ithel. The Britons however lost not one of their prisoners; but, on the contrary,

put the Romans to flight; and in that flight it was that Evander, king of Syria, was slain, and also Vul-teius, a Roman senator. After this victory the Britons brought their former prisoners, and others taken on this day to Paris, and having done so returned with joy to Arthur.

Lucius was now so much distressed by the ill fortune of his troops, that he consulted with his council whether he should return to Rome, or come to an engagement with Arthur. The result was that they should make for Langres in the Nivernois, and there they arrived that night. And when Arthur heard it, he went to the glen of the Seine, to wait for Lucius who was to come thither the following day. Here Arthur set his cavalry on the flank, under the command of Moryd, prince of Bath, and arranged the main body in eight divisions, each consisting of three thousand five hundred men, and when they were in order he charged them to make the attack together, and to keep their ranks. Arthur then addressed his soldiers to this purpose :

“ Brave warriors, ye know well, that by your coun-
“ cils and your valour, Britain is become the sovereign
“ of thirty kingdoms, and by your valour we will yet
“ conquer Rome, and be avenged for her attempts to
“ enslave us. Recollect that if we have for a long time
“ been idly trifling in the society of women, it is now
“ the time to exert the more the valour of the soldier
“ and with one spirit to give the death blow to these
“ Romans, who presume we dare not meet them in the

“ field. Observe my instructions, and to the utmost of
“ my power, Arthur will reward every individual who
“ does so.”

Lucius also, when he heard that Arthur had harangued the British army, began to address his own, by telling them that all the world ought to be subject to Rome. And remember, said he, that your ancestors left Rome superior in valour and posterity to the rest of the world ; do not you therefore fear death to maintain it. Fight bravely that we may make other countries her tributaries. Remember we come not here to fly, but to engage the enemy, who, though powerful in the first onset, will give way if you stand firmly. When he had finished his address, he marshalled his army in twelve divisions, each division having a legion of cavalry, and being commanded by two approved chiefs.

Lucius himself gave all the necessary instructions, and set up a golden eagle on his standard in the centre, as the rallying signal.

The battle then began by the division commanded by the King of Spain being engaged with that of Arawn ap Cynfarch, and Cadur, Earl of Cornwall : Geraint of Caerwys and Bosso of Oxford broke the Roman lines, and the contest was so violent that the ground shook; and the air resounded with the trampling of the armies. The full description of it was a laborious work. Bocchus, king of Media, pierced Bedwyr through with a spear, and gave Cei a mortal wound. Cei's division however preserved the body of Bedwyr till they met the division of the Libyan which dispersed them, yet

they carried the body to the station of the Golden Dragon. Then Hirlas, Bedwyr's nephew, taking with him three hundred of the cavalry, broke through the Romans as the boar through the pack ; and having found Bocchus, unhorsed and dragged him to the place where the body of Bedwyr lay, and there slew him. Hirlas then returned to his division, and exhorted it to fight strenuously. Many were then slain on either side ; on that of the Romans, Alifatima ; and Milvius a Senator. On that of Arthur, Holdius, king of Rwyten, and Leodegar of Boulogne ; and these three British princes, viz., Gwrsalem of Winchester, Gwallawg of Shrewsbury, and Urien of Bath ; Cei also died of the wound he had lately received.

The first division now gave way, and retreated to that of Howel ap Emyr, and Gwalchmai. Thus strengthened they renewed the attack, and Gwalchmai dealt death at every blow ; nor did he pause till he reached the division of the Roman general. There however the British force was weakened by the loss of Cynfarch, Prince of Teigei (Triguer) and two thousand men with him. But Howel and Gwalchmai keeping close together, supported their own honour by valourous deeds, and at last, to the wish of Gwalchmai, he encountered Lucius the Roman general, who no less desired it.

They therefore engaged with the most violent animosity ; but when it was at its height, a multitude of the Romans pouring in, obliged Gwalchmai and Howel to retire and join Arthur, who, when he saw it, rushed

forward on the Romans, and brandishing his sword Caledvwlch, cried out to his troops, "Avenge the wrongs of your fathers on these boasters; strike hard and with your constant valour, and they will soon give way." So Arthur led on like an enraged lion and his every stroke was mortal, the enemy fled before him for no armour sustained his blows. Sertorius, king of Libya, and Polycetes of Bithynia, were slain by him, each with a single stroke: and his troops encouraged by his success and directed by his orders fought manfully. The Romans also, reproached and soothed their men by turns, and great numbers fell on either side. At length Morydd, Earl of Gloucester, came up with a legion and renewed the attack, in which a Briton, but who is not known, slew Lucius with a spear; then the Britons completely routed the Romans, and so requited them for their demand of tribute from a free nation.

Arthur now gave orders that the bodies of the dead Britons should be separated from those of the Romans, and interred with honour in the neighbouring monasteries, and those of the Roman nobility should be sent to their friends for burial. The remains of Bedwyr were sent to a city (Baieux) of Normandy, which he had built himself; and that of Cei to Poictou, where it was buried in a church of the hermits. That of Holdius, Prince of Rwyten, was sent to Flanders, where he was buried at Terwan (Terouanne). The rest of the chiefs were buried in the neighbouring churches.

Arthur then sent the body of Lucius to the Roman

Senate, with a warning to the Romans not to attempt to seek a tribute thenceforward from Britain.

That winter Arthur remained in the same station, in order to subdue Burgundy; and in the first week of the following summer, on the eve of his departure to cross the Mynnau (high peaked) mountains of Rome, messengers arrived from Britain to inform him that his nephew Medrod had assumed the crown of London, and seized on his dominions. He therefore returned to Britain, and left the conquest of Rome in charge of Howel-ap-Emyr, of Brittany.

Medrod, driven by necessity, sent Selix, a Saxon prince, to induce the Germans to come to Britain, in as great force as possible, by a promise of more than Vortigern had granted, even from the Humber to Kent. Selix accordingly went, and returned with seven ships full of pagans; and during the interval Medrod had entered upon a league with the Picts, Scots, and Irish, and every other foe to Arthur, so that he raised an army of eighty thousand men, and marched to Southampton to oppose the landing of Arthur, which with difficulty Arthur at length effected, after suffering a heavy loss but putting Medrod to flight and scattering his army.

Medrod retired upon Winchester, and Gwenhwyfar the faithless wife of Arthur, withdrew herself to Carleon, where she took the veil and joined the nuns in the church of Julian the Martyr.

On the third day Arthur having buried the dead, conducted his army to Winchester, which brought

Medrod into the field, where he was defeated but made his escape to Cornwall. So enraged was Arthur that the traitor should a second time escape him, and so hot was the pursuit of Medrod, that the dead were now left unburied. However he contrived to make a stand on the river Camlan, with a force of sixty thousand six hundred and six men, and was resolved to hazard another battle.

When Arthur had marshalled his soldiers for the attack he addressed them as follows :

“ My brave friends, yonder men will never fight well together ; they are a mass of faithless and disorderly wretches, whereas we are Christians, the right is on our part, the wrong on theirs.”

So bitter was this contest that the living were almost distracted by the groans of the dying, and when the day was far advanced, Arthur fell upon the division which Medrod commanded and dispersed it as the lion does the herd. Medrod was slain and numbers more—yet the engagement continued and was one of the severest ever known.

Of Medrod's chiefs who fell were Eiaes, Ella, Brytt, Egbert and Bwfynt, who were Saxons ; Gillamori, Gil-lafradic, Gilasgyrwn and Ilarch of Ireland, and all those of the Picts and Scots. Of Arthur's chiefs, Ebra, king of Norway ; Coel, king of Denmark ; Cadwr the Rover, Caswallon and many more.

Here Arthur received a wound which proved mortal, and he went to the Isle of Afallach to have it taken care of ; and this is all that is said of Arthur's

death. Constantine the son of Cador succeeded to the throne by Arthur's desire, A.D. 552. For Cador was the son of Gorlais, Earl of Cornwall, by Eigr, Arthur's mother, the daughter of Amlawdd the Great.

Here ends the history of Arthur and Medrod.

CONSTANTINE III.

552.

After the coronation of Constantine, Medrod's two sons in conjunction with the Saxons, made an unsuccessful attempt to oppose him. About this time St. Daniel, Bishop of Bangor, left this world to receive his reward in heaven. Theon, Bishop of Gloucester, was elected Archbishop of London. St. David also died, and was buried in Menevia (St. David's), in the monastery which he had himself founded. To that place he had, before his birth, been destined by Patrick, and there he sickened and died. Maelgwyn Gwynedd ordered that he should be interred with honour in the church; and Cynawe, Bishop of Llanbadarn, was elected Archbishop of Caerleon in his stead.

And after that many battles had been fought between Constantine and the Saxons; the latter with one of Medrod's sons fled to London, where he was killed, and was buried in a monastery. The other son fled to Winchester, where he was killed in the church of Amphibalus, before the high altar.

In the third year of his reign, Constantine himself

was killed by Cynan Wledig (the Great), and was buried in the circle of the Heroes at Salisbury, near Uther Pendragon.

CYNAN.

555.

Cynan, who succeeded to the crown, was a young man, whose abilities were equal to his station, for he was prompt and spirited in war. He had an uncle, whose right to the crown was nearer than his own, but he put him and his two sons to death. Cynan died in the second year of his reign.

GWRTHEFYR OR VORTIPER.

557.

Vortiper suppressed an insurrection of the Saxons, aided by a large body of their friends from Germany. He reigned four years.

MAELGWYN GWYNEDD.

561.

Maelgwyn Gwynedd next ascended the throne, and was a great character, being sagacious, bold, and rigorous, having subdued many kings. He would have excelled in every respect saving that he was addicted to gross immorality. He was the first successor of Arthur

who gained possession of six countries dependent upon Britain; viz., Ireland, Iceland, Scotland, Orkney, Norway and Denmark, and made them tributary to it.

He died in the church of a convent at Rhos in Creuddyn, by having seen the *yellow spectre through a hole over the door of the church. It was he who built the castles of Deganwy, Digoll (Shrewsbury), Cyffin (Conway), and Collwyn (Harlech).

CAREDIG.

586.

Maelgwyn was succeeded by Caredig, and the contentions he studied to excite amongst his kindred made him odious to God and to the Britons; and the Saxons knowing his instability sent to Ireland, to one Gormund a king of Africa and a savage character, who had come hither with a fleet of his, and invited him to make a descent upon Britain, promising their obedience to him and an annual tribute. He accordingly arrived with 300 sail filled with troops.

At this time the Saxons and infidel pagans were in possession of one part of the island, and the Britons who were Christians of the other, and upon ill terms with the Saxons. Upon the landing of Gormund the Saxons attacked Caredig and obliged him to fly to Silchester, and after this victory, Imbert the king of Gaul joined Gormund, on condition of receiving aid from him to recover the kingdom from his uncle, who had

dispossessed him. They went therefore together to attack *Caer-Vyddan* (*Silchester*) by completely investing it to avoid the loss of men. This being done they had recourse to a stratagem. A great number of sparrows were caught, and nut-shells filled with pitch and brimstone were set on fire at the edge of night, and tied to their wings and the birds set free.

The fire in the shells was kindled by the motion of the wings, and the next day the city was in flames. *Caredig* then sallied out and gave his enemies battle, but with so little success, that he was obliged to fly through the *Severn* to the recesses of *Wales*. *Gormund* then laid all waste with fire and sword, destroying the cities and castles, sparing neither learned nor unlearned, nor even age itself, so that none knew whither to fly from the calamity which the vengeance of God had sent on the British nation.

*Alas! Britons, it is nothing strange that ye are thus humbled. Your ancestors subdued other nations in former ages, and ye now have fallen so low as not to be able to defend your own country from foreigners. Repent, unhappy Britons, according to your misdeeds and acknowledge the truth of the words of the Gospel, "that a kingdom divided against itself cannot stand." For it is thus that the disunion of the Britons destroyed their country, and therefore the Pagans inherit it.

The Pagans extended their ravages from sea to sea, as *Caredig* had given up Britain to them, whilst the miserable remnant of the Britons retired to the extremi-

ties of the island, to Cornwall, and what is called Cymry (Wales), still obliged to sustain frequent contests with the enemy.

As the churches of London and York were destroyed, Theon, the Archbishop of London, and the Archbishop of York took all their reliques and bones of the saints, and fled with them to the wildest parts of Snowdon. Many fled to Brittany, for in either diocese all the churches were laid in ruins, and all the men of learning slain.

Thus, for a length of time the Britons lost the crown and sovereignty of the kingdom, and the territories appertaining to them. They were no longer under one, but three kings, who had frequent wars to sustain. Yet neither did the Saxons obtain the sovereignty, but were often at war with the Britons and with each other.

At this time a bishop, Austin, sent by Pope Gregory, came from Rome to preach to the pagan Saxons of Britain; for they were ignorant of the faith, and had destroyed it in their territories. But the Britons maintained it as they had done from the days of Eleutherius, the Bishop of Rome, who communicated it to this country.

The preaching of Austin was more attended with ridicule than conversions to the faith; but still he went on till he arrived at the mountain of the saints, followed by a great multitude. On one of the declivities of this mountain they were in great want of water, and he having therefore prayed to God for it, an angel appeared to him and commanded him not to remit of his

labours, as God would supply him with all that was requisite; and immediately, to the great joy of Austin, a fountain burst forth which was sufficient for them all.* He then proceeded towards Kent, where he converted the king and all his army. From thence he went to the town of Riw; but whilst he was preaching they sewed the tails of beasts to his canonical dress and mocked him, and he then prayed that whosoever should be born in that town *should be born with a tail; and it was so.

Austin then went to London, where having inquired as to the cathedral, and the clergy slain by the Saxons, he learned that there was an archiepiscopal church at Carleon, which had seven bishops of the faith subject to it; as also monasteries and convents, where God and the saints were worshipped. Of these was the monastery of Great Bangor, in English Maleor, in which, exclusive of the priors and servants, there were two thousand one hundred monks, all supported by the labour of their own hands. The name of its abbot was *Dunod, who was the most learned man of his age. Austin heard this with great joy and sent to enjoin him to come and assist himself in preaching to and converting the Saxons. But Dunod answered, that he would not consider it worthy of him to preach to that cruel nation of foreigners, who had treacherously destroyed the ancestors of the Britons and disinherited their posterity; and proved by various arguments and authorities of Scripture, "that he and his monastery owed no subjection to either of them, or any one else,

but their own primate, the Archbishop of Carleon, who was Primate of Britain."

When this was made known to Edelfled (Ethelbert), king of Kent, he sent to another Edelfled (Edelfrid) in the north, and the other Saxon chiefs, enjoining them immediately to fall upon Dunod and his monastery and punish his disobedience. All the Saxons then assembled and came therefore as far as Chester. At this time Brochwel Ysgythrog was there, and headed the Welsh; and there also were with them in the city a great number of monks from every British monastery, and especially from Great Bangor, who came thither to offer up their prayers for their countrymen.

Brochwel with his force encountered the Saxons, but was obliged to retreat to Bangor and summon all the Britons to his aid.

Edelfrid was enraged at the numbers he had lost; and Dunod, apprised of his coming, sent two hundred of the most prudent monks to entreat he would spare that sacred mansion, and to offer to him all their property, so that he would permit them to serve and praise God in their monastery, they having done nothing against him. But Edelfrid, when he heard their message, ordered all these holy men to be slain, and advanced with his forces to the monastery,* and when he saw the monks, knowing that the battle would for their sakes be bloody, he ordered one thousand two hundred of them to be put to death.

Brochwel was speedily joined by Bledrig, prince of Cornwall; Meredyth, king of South Wales; and Cad-

van, king of North Wales, and then marched to Bangor, where they encountered the Saxons; and after a battle, in which the slaughter on both sides was great, Brochwel was victorious; Edelfrid was wounded, and fled with the remnant of his army.

There were slain of the Saxons 10,060, and on the part of the Welsh fell Bledrig, prince of Cornwall, and many more with him, as he had pre-eminently stood and maintained the brunt of the battle.

The Britons united their forces and marched to Chester, where they elected Cadvan ap Iago as their chieftain, and pursued Edelfrid and the Saxons till they passed the Humber.

CADVAN.

600.

There Edelfrid obtained reinforcements and prepared to engage Cadvan; but when their armies were in view of each other a peace was concluded between them, on condition that Edelfrid should retain the country beyond the Humber, and that Cadvan should have the crown of London* (meaning the paramount sovereignty of Britain), and hostages were given to confirm the terms.

Sometime afterwards a disagreement arose between Edelfrid and his wife, the latter applied to Cadvan to mediate between her and her husband. But Edelfrid would not submit to any interference, consequently his wife remained in Cadvan's palace, and shortly gave

birth to a son. About the same time Cadvan's wife brought him also a son. Cadvan named his son Cadwallon, whilst Edwin was the name of the son of Edelfrid. They were both reared in Cadvan's palace until they grew up, and then both were sent for their instruction in the manners of a court and the use of arms, to the court of Solomon, king of Bretagne; and were by him cordially received. Here they improved so much, as, both in skirmishing and actual engagement, not to be surpassed by any.

CADWALLON.

608.

When Cadvan and Edelfrid died, the sons succeeded to their father's territories respectively, and renewed the conditions of amity agreed upon by their parents. At the end of two years, Edwin demanded permission of Cadwallon to make * a crown for himself, (to be acknowledged as an independent king) that he might wear it on the other side of the Humber, on the festivals of the saints, according to the privilege of kings before him. To determine upon this subject a day was appointed for the holding of a council, of wise and learned men, near the river Dulas. When there, Cadwallon having rested his head on the knee of his nephew, Braint ap Nefyn, and fallen asleep, Braint burst into tears, which flowed so fast as to fall on the face of Cadwallon, and awoke him, and alarmed for the health of his nephew he anxiously inquired the cause? To which Braint thus replied :—

“ From this day Britons will have cause to weep, for
“ you have given up that distinctive note of superiority
“ of your family, which has been its honour ever since
“ the time of Maelgwyn Gwynedd, to this day. You
“ have now consented that these treacherous infidels,
“ the Saxons, independent of you should make a king,
“ and thenceforward they will unite, and by their craft
“ will seize on all Britain. It was your duty to repress
“ not to foster them. How could you, Sir, forget their
“ conduct to Vortigern, who first transferred his con-
“ fidence from honest men to them, or how ill they
“ requited his favours? Their treachery to Emrys,
“ their poisoning him and Uther Pendragon? Did
“ they not break their faith to Arthur, and join Med-
“ rod against him? And, last of all, they invited Gor-
“ mund to seize on the possessions of Caredig and drove
“ him by treachery from his kingdom!” This speech was
no sooner concluded, than Cadwallon sent to inform
Edwin that he had no intention of allowing any other
crown than that of London. To which Edwin replied,
that he would make one in defiance of him; and Cad-
wallon declared that he would then cut off Edwin’s
head when crowned. This led to a great battle in
which Cadwallon was defeated, who fled to Ireland, and
Edwin ravaged his dominions.

Cadwallon however still endeavoured to land in Bri-
tain, but without success, for wheresoever he made
the attempt Edwin was ready to oppose him with an
army, being always apprised of Cadwallon’s intention
by a magician from Spain, whose name was Pelidys,

who by the stars and the flight of birds foretold everything.

Cadwallon was now reduced to great despondency, and a fear that he should never regain his kingdom, determined him to lay his position before Solomon, the king of Bretagne, and to request his advice and aid.

Cadwallon then sailed for Bretagne, when a storm arose that distressed his fleet, and so ill was he for three days together as to be unable to taste food, but on the fourth recovered perfectly, and then with a fair wind they reached Bretagne. Solomon gave them a welcome reception, and readily promised that Cadwallon should have the aid he sought; lamented much that a foreign nation should have been able to oppress the Britons, and expressed his surprise that the Britons had been so inactive as to the Saxons, whom every other country had driven away, "for since the time of Maximus the Great and Cynan Meriadawg, came with the natives of Britain hither, no one has there maintained fully the prerogative of the island, and sorry am I that I cannot in person execute vengeance on the Saxons."

This address abashed Cadwallon greatly, and therefore, having first gratefully acknowledged the kindness of Solomon—he continued thus—

*"You ought not, Sir, to be surprised, that those who were left in the island, should have been inactive; as every man of rank came hither with Cynan Meriadawg, and when the island was left to the protection of the weak commonalty, you must be aware that they were

“ too feeble for it, being more inclined to gluttony and
“ drunkenness. For as Gildas observes, many sins bring
“ a nation low, until it repent, because it seeketh not the
“ true physician. Therefore, Sir, they were displeasing
“ to God, and therefore he has given them into the hands
“ of strangers to punish them for their sins. And there-
“ fore am I come to plead the alliance of kindred with
“ you. For Maelgwyn Gwynedd was the fourth king of
“ all Britain after Arthur. He had two sons Einion and
“ Rhun ; Rhun’s son was Beli, and Beli’s son was Jago,
“ and Jago’s son was Cadvan my father. Rhun on the
“ death of his brother Einion, and after the expulsion of
“ the Saxons, gave his daughter in marriage to Howel
“ Vychan, ap Howel, ap Emyr, of Bretagne ; the Emyr
“ who had accompanied Arthur in the conquest of
“ many countries ; and Howel Vychan had by her a
“ son called Alan. This Alan’s son was your father,
“ and a brave and energetic man he was, so that our
“ fathers were cousins in the third degree.”

Cadwallon remained in Bretagne that winter, and during that time thought fit to send Braint to Britain, that he might inquire concerning Pelidys, the Saxon king’s magician. He accordingly went disguised as a vagabond, with a staff, in the head of which was a blade of iron, and thus arrived at York, where Edwin’s palace was. There having joined a troop of beggars, he saw his sister going with a vessel in her hand to fetch water for the queen, and from her he learned the state of the palace and how to discern the magician. When the magician came out to distribute alms to the poor,

Braint pierced him through with the blade of his staff, so that he instantly fell down dead without its being discovered who slew him, as the weapon was left in the body. Braint then went to Exeter, where he summoned the Britons to join him, and strengthened the town and fort. He also let the Britons know that he had killed the magician, and sent the same information to Cadwallon, with a request to hasten to Britain where he would find the people assembled to join him.

Penda, a Saxon prince, informed of what was done, came with a large force and laid siege to Exon. Cadwallon also knowing this, arrived in Britain with 10,000 men granted to him by Solomon the king of Bretagne, and without resting advanced to Exeter. He drew up his army in four divisions, attacked the Saxons, slew great numbers of them, took Penda prisoner, who, to save his life did fealty to Cadwallon, and having given hostages for his fidelity, marched with him against the Saxons. Cadwallon then crossed the Humber to attack Edwin, who came out in conjunction with Gorblot, king of Orkney, and with their united forces they met and engaged with him. Edwin and his son Offrid, and Gorblot being soon slain, their army was routed, and Cadwallon after the victory ravaged the country with fire and sword; his vengeance and his desire to destroy the Saxons not sparing the babe unborn. King Offrid and his two nephews; and Penda king of Scotland an auxiliary to Offrid, and their followers were also slain in a subsequent engagement.

Oswald was made king of the Saxons as successor of

Edwin, but Cadwallon pursued him from place to place till he fled beyond the wall of Severus, which is between Deira and Bernicia. Penda with a great part of the army was charged to follow him, and came up with and surrounded him at a place called * Heaven-Field. In this predicament Oswald displayed a cross and exhorted his army to kneel down and pray sincerely to the Almighty, that he would deliver them from the cruel Penda, seeing that they were only endeavouring to obtain freedom.

The following day, Oswald trusting in God, attacked his adversaries, and was that day the conqueror. But Cadwallon as soon as he heard of it collected what force he could, pursued Oswald and defeated him at a place called Bournay, and there he was slain by Penda.

On the death of Oswald, the Saxons made Oswy Whitebrow, his brother, king, who, having collected a large sum of money sent it to Cadwallon with an acknowledgment of his sovereignty of Britain, and did fealty to him. Oswy's two nephews began to make war on their uncle, but being unsuccessful came to a compromise with him. Oswy now applied to Penda, the king of Mercia, to solicit his assistance to make war on Cadwallon; but Penda replied that he was bound in fealty to Cadwallon, which during his life he would not break.

The Whitsuntide following, Cadwallon held his court in London, and thither came all the princes, Welsh and Saxon, Oswy alone excepted, which induced Cadwallon to inquire of Penda why he was absent. "Is he ill?"

said the king. "By no means," answered Penda, "for he has sought my aid to avenge his brother on you; and on my refusal has sent to Germany for auxiliaries, so that he may retaliate on us both.

"As proof of his intentions, his banishing of his nephews from the island, and soliciting me against you, are sufficient to show that he has already broken the peace. Grant me permission therefore, either to kill him or drive him out of the island."

Cadwallan consulted his council on the subject, and there Meredydd, the king of South Wales, said to him, "You should not have desisted from your first enterprise till you had driven all the Saxons out of the island. Let Penda go against Oswy, that they may destroy each other, for the faithless deserve no faith, and in the end they will all be destroyed."

Penda, then, with the permission of Cadwallan, crossed the Humber with a large army and laid waste the country of Oswy who offered Penda a considerable sum of money to negotiate a peace, which Penda rejected and continued the war, and left it to God to decide on the event. At the first onset Penda was killed, on the river Wynod, and Cadwallan transferred his dominion to Offryd, Penda's son, who with Edbert, Prince of Mercia, continued the war; and at last Cadwallan agreed to a peace.

Cadwallan falling sick, died on the 15th day of December, having reigned forty-two years as Paramount Sovereign of England and Wales. His body was embalmed by the Welsh, who deposited it in an image of

curious workmanship, they then placed it on a horse of bronze and erected it over a gate of London, in the attitude of rushing on the Saxons. At this gate also a church was built, and dedicated to God and St. Martin; and there masses were said for the soul of Cadwallon, of whom Merlin prophesied as the *Equestrian in Brass*.

CADWALADR.

660.

Cadwaladr, surnamed the Blessed, and son of Cadwallon, succeeded to the crown, and for eleven years maintained his sovereignty in peace. However, at the end of that period he fell ill of a tedious and languishing disorder, and then disturbances arose amongst the Welsh themselves. For Cadwaladr's mother was own sister to Penda, and her mother was of a noble family in Erging and Euas; and Cadwallon had married Cadwaladr's mother when he made the league with Penda.*

During these disturbances, a pestilence and a famine sent from God as a punishment for their sins, fell upon the Britons so grievously that food was not to be had, saving what the chase could afford; and the living were through hunger unable to bury the dead. Such as were able to go to other countries did so, exclaiming; "O Lord! thou hast given us to be a prey to wolves."

Cadwaladr had a fleet prepared for him and sailed for Bretagne, exclaiming in like manner, "Woe to us,

“ sinners! By the multitude of our sins have we provoked our God: when we had a time to return to Him, we returned not, therefore doth He disperse us abroad; whom not the Roman power, nor any save Himself could scatter.” With such lamentations Cadwaladr approached the dwelling of Alan, by whom he was cordially welcomed.

In Britain there were left, by the pestilence and famine, those only who retired into the the forests and lived by hunting, and mostly in the recesses of Wales. This calamity continued for eleven years; and when it had ceased, the Saxons who had escaped it conveyed the intelligence to Germany, and that the island was destitute of inhabitants, so that they might come and take a cheap possession of it. Acting upon this advice, the Saxons collected an immense number of men and women, who, with their queen, Sexburgis, landed in the north from *Norway (Albany) to Cornwall, there being no Britons to oppose them.

From this time the Britons lost the sovereignty in the island of Britain; and sometime after the landing of the Saxons, Cadwaladr requested of Alan a force to dispossess them; but *an angel appeared to Cadwaladr, to warn him not to proceed thither (it being the Divine will that the Britons should not return until the time foretold by Merlin to Vortigern), but to go to Rome and lead a penitentiary life; and for this reason he is there numbered among the saints. The angel also told him that by his merits and good works the Welsh should, at the appointed time, regain the sovereignty of

Britain; and that, said the angel, will be when thy bones shall be brought from Rome to Britain, and displayed with the bones of all the saints that have been hidden, through fear of the Saracens. Then the Welsh shall recover their sovereignty.

Cadwaladr communicated the vision and the precise words of the angel to Alan, and Alan examined all the prophecies of Merlin and the poems of the Sibyl, in order to know whether what the angel had said was in them really so; and much rejoiced to find that it was so, and recommended it to Cadwaladr to go to Rome.

Cadwaladr then sent his son Ivor and his nephew Yngr to endeavour to retain Britain, and prevent the annihilation of the Welsh there, whilst he himself gave up the world through the love of God, went to Rome, and entered on a religious life. Having lived there five years he died, and his soul went to heaven on the 12th of December, A.D. 688.

Ivor, the son of Cadwaladr and Yngr his nephew, in the meantime raised a large force and came to Britain, where for eight and twenty years they carried on war against the Saxons, but without success, so much had the previous calamity weakened the power of the Welsh to resist foreigners. From this day they were no more called the Britons, but the Welsh.

The Saxons thenceforward prudently kept themselves united, built towns and castles; and thus having freed themselves from the power of the Britons, they, under Athelstane, obtained possession of all England; and he was the first Saxon who had the sovereignty of it.

Thus the original nation lost its name, was unable to recover it, and was alternately subject to oppression from the Saxons and its own princes.

I, Walter, Archdeacon of Oxford, translated this book from the Welsh into Latin, and in my old age have again translated it from the Latin into Welsh.

NOTES.

Brut

ORIGINALLY the same as the French word *Bruit*, and is used synonymously as *Chronicles*.

It is supposed that the Ancient Britons did not record their history in writing. That they had the use of written characters when Julius Cæsar came into the island is asserted by him; and he also observes, that they did not commit the Druidical doctrines to writing, though they did employ writing generally for other purposes, public and private.

The earliest testimony to the tradition of the Brut is supposed to be that of Taliesin, who in a poem (the *Awdyl Vraith*) denominates the Welsh—*Lin Droea* (the lineage of Troy). The Trojan part of the tradition must therefore have been acknowledged in his time.

An ancient MS. in the British Museum, Vesp. D. 4. contains the following extract, taken from Bede:—

“*Incipit quidam libellus de Bruto*

“*et Britannia secundum Bedam.*

“*Britannia insula, a quodam consule Romano Bruto*

“*dicta est. Britones autem olim impleverant Britan-*

“*niam, et judicaverunt a mari usq ad mare. Expertum*

“*namque est in Annalibus Romanorum, quia Silvius,*

“ filius Ascanii, filii Æneæ, duxit uxorem, et nunciatum
 “ est Æneæ quod nurus sua grvida esset, et misit
 “ magnum ad considerandum eam, ut exploraret quid
 “ in utero haberet.”

Exclusive of Nennius, Godefridus de Malmesbury, who wrote in the reign of Henry II. and who it is supposed could not have seen the Brut, says as follows:—

“ Britannia insula, a quodam de genere Japhet Britone, ferunt esse nuncupatam. Alii de Bruto, cognato Æneæ astruunt illum nomen sortitum. Quidam ingenio veterum derogantis a Bruto consule Romano vocabulum huic insulæ indiderunt.” &c. &c.

(The grammatical errors occur in the MS.)

There is also extant a testimony of some importance, in an Epitome of the History of Britain, extracted from the *Olia Imperialia* of Gervase of Tilbury, and to be found in the library of St. Martin's-in-the-Strand.

Kings of Britain

This word is used throughout the Chronicles to signify a king paramount of Britain, to whom the inferior kings were subject. The king paramount was the only one who wore a crown of gold, and the seat of his government was in London. The power of the king ceased with Cadwaladr, who was the last of the kings paramount. An inferior king in Welsh is *Twysog*, Prince; therefore the successors of Cadwaladr are called Princes.

Walter

Walter Calenius, Archdeacon of Oxford, according to Pitt.

Introduction

A similar introduction is found in all the Welsh copies, and something of the kind in the old Chronicles.

BOOK I.

Wife in dower

The wife in dower, in case of separation by divorce at the will of her husband, before the end of seven years could claim her dowry and paraphernalia; and in case of the death of her husband, half of his moveables, including the corn. In the case of the death of the husband, the wife not in dowry, could not claim the half of the corn. The children of both were considered to be legitimate.

Transferred thither

Literally sent for their rod of surrender. The ancient mode of surrendering land in Wales being by the delivery of a rod in open court.

Unintentionally

Where anything of intention appeared, he who slew another must have been put to death. Exile was therefore a favour, so far as it was an exculpation as to intent.

Acheron

Acheron is a name of a river of Thesprotia, in Epirus.

Anacletus

Anacletus is a mistranslation for *Antilochus*, from the word *Ants* in Geoffrey's copy.

Legetta

The place intended by Legetta is probably Leucadia.

The Invocation

The Invocation in Latin is supposed to be taken from Gildas's poems, which Ponticus Virunnius says were translated by one of the name of Gildas from the Greek.

Gildas the historian was the son of Caw, who belonged to one of the three holy families of Britain. Caw settled in Anglesey about A.D. 500, and Gildas is said to have died A.D. 570, nearly sixteen years before Austin the monk came to Britain; he was consequently a Briton of the Britons, and belonged to the ancient British Church.

Six Hundred Gauls

The advantage of personal strength was of great importance to a chief, both in the early ages and those of chivalry. The chiefs only, in general, appear to have worn tolerably complete armour of brass or iron, which

the light weapons of the common soldier could not penetrate, whereas the armour of the soldier would make no resistance to the ponderous weapons of the chief, who wielded them in security, and paused only from fatigue, unless encountering another chief.

There is therefore not much of the marvellous in the assertion that a chief in such times slew great numbers.

Brutus

Though there may be reasons for doubting that some of the events related in this history are not wholly divested of the embellishment of fiction, yet there are sufficient grounds to believe that the narrative is founded on a positive voyage of a colony, which did at an early period settle in Britain; and that it was a colony of Greeks, or persons of Grecian origin.

The course taken by the voyagers was probably from Cape Leuca, south to Africa, and sailing along the coast, arrive at the Strait of Gibraltar, thence following the Spanish coast they gain that of France, and proceeding to the Loire, finally arrive at Britain. The circumstances of the voyage have nothing in them more extraordinary than what the accounts of distant voyages in former days generally had. The mermaids are supposed to have been mentioned in imitation of the Sirens of Homer. That these mermaids were of the same character as the Sirens, viz. women who enticed the mariners on shore, after which they were slain; or to a dangerous part of the coast, that they might be wrecked, is evident. This practice is referred

to times of great antiquity by the Greek and Roman writers, and thus would be consistent with the assumed time of the voyage.

The representation of the inhabitants found in Britain, if the word *Cawr* be taken for a person of large stature, is such as the Romans themselves gave of the Britons—they were *Cymry*, and wherever they settled would naturally endeavour to give a certain degree of respectability, or even dignity, to their origin. The simple tale of the Brut has perhaps been a little enlarged upon by the writer, but it is difficult to understand how such a tradition should have been so preserved and insisted upon, unless it had some foundation in truth, although it is admitted that no such fact has been noticed by any Greek or Roman historian now known. However, there is a curious coincidence between a Spanish tradition and that of the Brut, which it will be very difficult to account for otherwise than by considering both as referring to the same real expedition of adventure.

Florian da Campo, in his general Chronicle of Spain, quotes a history of Spain by King Alphonso for this tradition respecting Toledo:—"Que dos consules Romanos llamados el uno Tolemon, y el otro Bruto la poblaron; lo qual dize tan bien don Rodrigo Ximenes Arçobispo de Toledo: lo mesmo San Ysidro dos vezes en la Cronica de sus Godos: y mas historiadores qui lo siguē."—P. 55, Ed. Alcala, 1578.

Two Roman consuls, the one called Tolemon, the other Brutus, peopled it; and the same thing is said

by Don Rodrigo Ximenes, Archbishop of Toledo; and twice by St. Isidore, in his Gothic Chronicle, and other historians who follow them.

Estevan de Garabay, in his *Compendio Historico*, quotes Ximenes for the same purport, and gives some additional circumstances.

“Escribe el Arçobispo Don Rodrigo diciendo
“que dos consules llamados Tolemon y Bruto la fundaron, en tiempo de Ptolomeo Euergetes . . . ciento
“y ocho años antes que Julio Cæsar Comēcasse a
“reynar y tales consules no halloran en Tito Livio
“in otro autor alguno.” P. 84, Ed. Barcelona, 1628.

The Archbishop Don Rodrigo writes, that two Roman consuls, called Tolemon and Brutus, founded it (Toledo), in the Time of Ptolemy Euergetes, 108 years before the commencement of the reign of Julius Cæsar.

This colony is distinguished by the name of Almozudes, and though under the command of Brutus and Tolemon, is said to have consisted of Greeks, and to have first landed at Corunna.

Pedro de Roias, in his history of Toledo, supplies also the following account:—

“Despues de los Celtas, vinieron, casi a un tempo,
“por Irlanda, y Inglaterra, a Espana, unos Griegos,
“llamados Almozudes o Almonides, y tomaron puerto
“en la Corunna.” P. 15, Madrid, 1654.

After the Celts, and as it were at the same time, there came certain Greeks, bound for England and Ire-

land, called Almozudes, or Almonides, who landed at Corunna.

Almozudes and Almonides are names applicable to persons of such description—the former probably derived from the Hebrew, to hunt; and the latter from the Hebrew, to wander. Hence Almozudes will signify adventurers, and Almonides exiles.

The same tradition is recorded by Bede, who places the event in the fifth age, *i.e.* between the times of the Babylonish Captivity and Julius Cæsar; and also in the *Annales Menevenses*, which mention this as a distinct event from the coming of the Trojan Brutus, for they record both; and since Bede, and these *Annales*, probably on the authority of Isidore, confirm the report of the Spanish authors, there can be no doubt, but that the Spaniards had such a tradition.

Recapitulating and comparing these different traditions, their concurrent testimony will appear more evident, and a more perfect judgment may be formed, than when separately considered.

According to the Brut—

Brutus, a noble Roman, obliged to fly to Greece, there unites with his Trojan relatives, and from thence sails westward, through the Strait of Gibraltar; and on the coast of the Tyrrhene Sea (the Atlantic) finds a colony of his countrymen, and joined by them, proceeds to and settles in Britain.

Strabo, Book III.

After the destruction of Troy, some of the followers of Antenor settled in Cantabria, where they built the

town of Opsicella. Teucer also and his followers had settled in Gallicia.

The Spanish Tradition.

Brutus, a noble Roman, accompanied by Tolemon, and a number of Greeks, when on their way to Britain, entered the harbour of Corunna, and by some of these Toledo was founded.

A tradition of the people of Tours.

Turnus, the friend of Brutus, was slain in a battle near the Loire; and his tomb was near that city. And

Gulielmus Aremorius, who wrote about the end of the twelfth century, in a short account of the adventures of Brutus and Corineus, says:—

“Ibique interfectus est Turnus, et honorifice in pyramide nobilissimâ tumulatus, quæ ibi usque ad hodiernam diem ostenditur, non procul a Turonis civitate, et sic ab eodem Turno fundationem et nomen accepit civitas Turonica.”

MS. Mus. Brit. Vesp. D. 4.

The silence of the Roman writers as to Brutus, the son of Sylvius, does not prove that there was no such person. From very remote times the nations of Italy were accustomed to send out colonies annually, which is thus noticed by Dionysius of Halicarnassus, in his account of Italy. “Originally a kind of consecrated band of young people were sent abroad by their parents, to seek their subsistence according to a custom, which I know to be an ancient one, both of the Greeks and Barbarians; some of the aborigines,

“as the population of the country multiplied, consecrated their progeny of particular years to some deity, and when they arrived at the state of manhood sent them from home.”

Dio. Hal. p. 13, Ed. Oxon. 1704.

Gogmagog

Gogmagog more properly signifies Cawr-Madog, the giant or great warrior Madog. The tradition concerning these giants leads to a knowledge of what they really were. It says they were the offspring of the daughters of Dioclesianus and Evil Spirits. The writers have substituted Dioclesianus for Danaus, whose daughters are said to have been banished to the country of the Cimmerians, which was fabulously represented as the realms of Pluto, &c. Hence the import of this very ancient tradition is, that these giants were of Cimmerian origin, that is, Cymry; and though their stature is exaggerated, yet it will be remembered that the stature of the ancient Britons was thought gigantic by the Romans.

The hill near Cambridge, called Gogmagog Hill, probably means the Hill of Cawr-Madog, that is, of a chieftain of the name of Madog.

engage with him

This circumstance, as to the custom itself, of making the strongest prisoners fight, is interesting as traditional; and probably such a custom was the origin of the gladiatorial exhibitions amongst the Romans.

From the circumstance of the giant being thrown from a rock, it may perhaps be inferred that the use of the Cromlech was for such exhibitions, and that he who threw the other down was the victor. Even in the fiction of popular tales, there are generally allusions to truth. Here the giant is brought to the summit of a flat and high rock to wrestle, and such is the form of the Cromlech; the true etymology of which is *Grymlech*, the stone of strength, and for such a purpose they formed a kind of stage.

in the year 1200

The chronology of this history was evidently formed by summing up in a retrograde order the years assigned by tradition to the reign of each prince, which involves an erroneous principle. It states the second invasion of Julius Cæsar to have happened twenty-five years only, instead of fifty-three before the birth of Christ an error which does not affect the facts, or their order.

BOOK II.

Alcluyd

The proper signification of *Alcluyd*, is the Clan, or the district of the Clyde.

Morynion Castle

Morynion Castle has been translated Maiden Castle which might easily be confounded with *Morwynion*

rightly. The word Morynion would possibly signify Morini, or people on the coast; and if the conjecture be right, these were castles belonging to such Morini.

His daughters

To many who are unacquainted with the old British customs, it will seem strange that so many names should be recorded, which is perfectly conformable to those customs of the Britons and other nations in which the pedigree was of importance. In Britain great care was necessarily taken of them, as property, and the aid and protection of clanship depended on them. It was by the statute of Gruffyth ap Cynan, and by the old laws, the province of the Bard to record them.

Lleon the Great

Lleon built Chester, and his brother Lleil built a city in the north called *Caer-leil* (Carlisle). Chester is to this day known by the name of *Caer-leon-gawr*, (the city of Lleon the Great).

The city on the Mount of the Shaft

Mr. Vaughan, in a MS. copy of an essay on the Triads, observes, "that the inhabitants of Shaftsbury " had a tradition, that there stood an old city upon the " place, called *the Castle green*, and by some Polebury, " whereby in the west side of the old chapel of St. John, " standeth a Roman inscription, which plainly proveth " the name and antiquity of the place to be far more " ancient than Alfred." Together with this tradition,

which is of weight, the Welsh name applied to an epithet to Rhun, confirms it. The shaft is supposed to be a round tower of the same kind as those in Ireland, as it is a sense of which the Welsh word Paladr with propriety admits, and moreover that it was a receptacle of the sacred fire, and that the word Eyr (translated eagle) is a corruption of Airur (the irradiator), and that hence the prophetic strains of the priests of the tower, have been said to be delivered by an eagle, which rested on a tower.

warm unguent

It appears that the mud of the Bath waters was used as an unguent, in the time of the writer. There is a tradition that Bladud discovered the virtues of the waters, by their effect on his pigs.

rekindled itself again

This must be evidently the discovery of the use of coals, which abound in the neighbourhood of Bath, and the narrative appears to indicate that the sacrifice was the means of the discovery, which it might very well be, if by an accident coals had been used in the construction of the altar.

magic art

It is well known that tales of wonder, and the names connected with them, are traditionally retained. There is a curious authority for the truth of the history connected with Bladud and the Bath waters, which has

been noticed by Mr. Vaughan in his essay on the Welsh Triads. This is a coin from which an engraving is given by Camden. Tab. 1, fig. 12. On the obverse is a head, the figure is continued to the shoulders, *and on these are wings*. The legend on this side is VLATOS. On the reverse is a figure somewhat like an unicorn, and the legend ATEVLA. The head and the legend around it is supposed to relate to Bladud, and the inscription on the reverse for Addola, or Adola, but which is meant for Addefla, literally a gift of promise, and would have been written formerly Adefla or Atevla, meaning an ex voto coin or medal, stamped so in grateful commemoration for some signal benefit received by the use of the Bath waters, and probably by a Roman.

(Camden calls the reverse a lion and the winged head Victory, but admits that he had not found that the Britons ever gave the name of ATEVLA to Victory. The words on the coin he does not attempt to interpret.)

Lear.

Lear built a city on the river Soar, called in Welsh, *Caer-Lyr*, and in English Leicester.

Carytia

Carytia is an abridgement of *Caer-Ytia*, or *Caer-Itia*, the *Portus Itius* of Cæsar, that is *Witsan*, which the translators, as it is stated to be a royal residence, concluded must be Paris.

all the artificers

This annual ceremony of the artificers is of very great antiquity, and it is of the same kind as that known, even so late as the middle of the last century, under the name of *riding the Franchises*. Upon this occasion the artizans of a corporation went in procession, and those of each trade exhibited a kind of booth, or shop, on a car, in which there was one or more working at the trade.

Giraldus Cambrensis relates that a singular practice of this kind took place annually at a church dedicated to Saint Elmedd (Elinedd) near Aberhodni; viz. that on her festival the congregation began a kind of song and circular dances, in the church and church-yard, and soon fell into a delirium, in which each person exhibited the gestures of his or her daily occupation; and being a remnant of the old heathen superstition, it is very remarkable, that the *Sect of Jumpers* among the Methodists, began in the neighbourhood of Aberhodni. Thus this frantic religious gesticulation, which originated in heathenism, was next engrafted on Popery, and at last coalesced with Methodism.

Widon, Widen, or Bidena

According to the authorities:—"When the partizans of her son, who were near at hand, had heard and seen that this horrible deed was done, they took her and put her in a sack, and threw her alive into the Dain (Thames), where she was drowned. The two

“ sons thus having died without issue (after five years spent in ambitious broils), with them, according to “ most authors, ended the direct line of Brutus.”

Welsh MS. Chro. (Jones).

Dynfwal Moelmyd

The first made himself a crown of gold; it was he who made the *Molmutian Laws*, which are still observed in England. He enjoined that temples, public roads, and cities themselves, and the farmers' ploughs, should protect those who fled to them. He was succeeded by Belinus, who made four public roads, and made the laws King Alfred afterwards wrote out: viz. those which Gildas mentions. He and his brother Brennus burned Rome, according to Orosius.

Gervase of Tilbury.

If a man who killed another by mischance, or did any other evil unintentionally, could make his escape to a temple, a city of refuge, or even to a plough at work, he was safe from personal injury, and free from that time to go where he would.

Welsh MS. Chro. (Jones).

There is strong internal evidence that some of the laws of this king are of very great antiquity, as will appear from the following:—

“ There are three forms of making oath. 1st. Asserting the truth by *swearing through (or on) the entrails*. “ 2nd. Denying falsehood by swearing through or on “ the entrails. And 3rd. Swearing to that which is “ dubious, according to conscience; by dubious is to be

“understood, that as to the truth or falsehood whereof there is not certain knowledge.” Arch. Vol. 3.

This form of oath could not have been tolerated by Christianity, and therefore is of more ancient date than the introduction of the faith into Britain.

“There are three victims of oaths: 1st. The magistrate’s rod of office; 2nd. The name of God; and 3rd. Hand joined in hand. These are called *hand victims*. There are also three others; viz.:—

“1st. Assertion on the conscience; 2nd. Assertion in the face of the Sun; and 3rd. Affirmation under the protection of God and his truth. After these the forms were introduced of swearing by the Decalogue; the Gospel of St. John; and the Holy Cross.”

Arch. Vol. 3.

This Triad gives a succession of forms, of which the two first sets belong properly to a period prior to the introduction of Christianity; and the third set, the earliest Christian form, the middle, and that corrupted by Popery.

“There are three branches of the profession of Bardism.

“First. *The Chief Bard*; that is to say, a bard of full privilege, who has acquired his degree and privilege of a seat in the Assembly of Bards, by regular instruction under an approved teacher. His office is to keep up a memory of arts and sciences, this being his duty, as a bard regularly and fully instituted; and also to preserve the memory of that which relates to the country, family, marriages, pedigrees,

arms, districts, and rights of the Welsh territory, or nation.

“ Second. *The Ovydd*, whose degree is acquired as the privilege of natural poetic genius, or praiseworthy knowledge, which he shall prove to be well founded, by being examined before a regular and proper session of bards; or where there is no such session, before a lawful session of bards; granted either by the subjects of the lord of the territory, or by twelve of the judges of his court; or, if this be not the custom, by twelve freeholders of his court. And the knowledge gained by regular instruction is not to be required of the Ovydd to entitle him to his privilege, nor any thing more than that his knowledge is well founded; and this is so regulated for the maintenance of science, lest the arts and sciences depending upon memory and wisdom, should be lost, either by a deficiency or total want of regularly instituted teachers; and also for the furtherance of arts and sciences by new additions, approved by the learned, and confirmed as such by them; which is judged expedient, lest the advantages arising from the powers of natural poetic imagination and expression should be repressed.

“ Third. *The Druid-bard*, who must be a regularly instituted bard of session, a man of wisdom and learning, and have a power of language sufficient to express what his judgment and his intelligence dictate. His office has its privilege by a free grant adjudged to him by the sense of a regular court of the clan, which is taken according to the custom of the Court,

by ballot. His duty is to give moral and religious instruction, in the session of bards, in the palace, in the place of worship, and in the family in which he has full privilege.

“ Each of these three has his five acres of ground free, in right of his profession ; and exclusive of what he might be entitled to as a Cymro by birth. For the right of profession does not abrogate that by nature, nor the natural right the professional.”

Ibid. p. 296.

This Triad belongs to no period of Christianity, but gives a clear account of the offices and privileges of the several orders of bards, and their election by ballot. The number of the judges appears to indicate the origin of our juries.

“ There are three National Sessions, by privilege, in the island of Britain. First. The Session of the Bards, which is the most ancient in dignity. Second. The Session of Country and Lord, that is to say, a Court of Law, consisting of a general assembly of Judges and constitutional assessors. Third. The Session of Union and Maintenance. That is to say, a Session of Country and District, consisting of rulers, chiefs of clans, and men of wisdom from country and district, or adjoining country, by and with the assent and consent of country and country, ruler and ruler, and the agreement of privilege and privilege for the sake of peace and justice. And this shall bind all parties. No weapon is to appear drawn in

these sessions, nor within their limits, or during their continuance." Triad 59, p. 180. Arch.

"There are three distinct kinds of individual personal property which cannot be shared with another, or surrendered in payment of a fine; viz. a wife, a child, and argyffreu. By the word argyffreu, is meant clothes, arms, or the implements of a lawful calling." Triad 53, p. 289.

This Triad contains the foundation of some existing laws, and one of the great principles of Magna Charta.

There once prevailed a popular notion, that if a poor person be refused assistance, a certain number of times and in a certain number of places, he is allowed to steal food. The following Triad may account for it.

"Three kinds of thieves are not to be punished with death. First. A wife who joins with her husband in a theft. Second. A youth under age. And third. One who, after he has asked in vain for support in three towns, and at nine houses in each town."

Triad 137, p. 304.

"There are three lawful weapons; a sword, a spear, and a bow, with twelve arrows in a quiver. And every lord of a house ought to have them in readiness against any incursions of a neighbouring country, foreigners or other marauders. But arms ought not to be in the possession of any but a Welshman, by birth and descent; or a refugee of the third generation, that treachery or conspiracy may not be risked." T. 222, p. 314.

"Three things are in common to country and clan.

An acorn forest, game of the chase, and iron mines. None of these ought to be private property." T. 49, p. 289.

"Three persons are exempted from the horn of war, or wielding the sword; viz. a bard, an artificer, and one of the Court of Law." T. 221, p. 314.

"There are three who obtain the full privileges of a Briton by accident. First. A man of natural genius who does honour to art or science, on whom they are conferred for the advantage of the brotherhood. Second. A foreigner who escapes from shipwreck. And third. A man of no landed property, who rescues a Briton in danger of losing his life." T. 198, p. 311.

"The three accomplishments of a gentleman, are Arms, Horsemanship, and Hunting. These are permitted to none but a Briton by descent." T. 79, p. 298.

"There are three things necessary to a gentleman by descent. A mantle, a harp, and a cauldron; with a sufficiency to support his rank." T. 239, p. 316.

"The three ornaments of a clan. A book, a harp, and a sword. None of these can be seized in payment of a fine." T. 54, p. 289.

"There are three persons whom every British landholder ought to have and support. A wife, a man-at-arms, if he be not so himself, and a teacher of his family." T. 81, p. 298.

"There are three things for which no one should accept payment from a stranger, or traveller on his journey; viz. milk, salt, and bread. But it is not uncivil to accept pay for anything more which is asked, with a proposal of payment." P. 282.

Temple of Concord

"It stood where Blackwall now stands. He also built Malmsbury and Caer-Odor (Bristol), so called because it stands on a small river called Odor."

Welsh MS. Chro. (Jones).

according to the old law of Troy

This remarkable law is worthy of observation as indicating two interesting circumstances. 1st. That gavel-kind was the original custom of Britain; and 2ndly, That it was not the custom of the nation from which the colony, said to have been conducted by Brutus, came to Britain.

Gwychlan

This name is truly Cimbric, *i.e.* Welsh, and meaning fair city. Whence it may be inferred that the Cimbri or Cymry were at this time in Denmark.

Calatyr

Gaultres Forest in Yorkshire.—Camden.

Port Hamon

There were two sea-ports of this name, one on the eastern coast, perhaps Yarmouth, and the other Southampton.

Caer-Lundain

This name is supposed to be derived from LLANT, a *strand*, and Dain, the old name of *the Thames*, Caer-Lundain therefore signifies *the city on the strand of the Thames*.

Coranians

The Coranians are said to have come from the country of Pwyl, and settled on the eastern coast of Britain, near the Humber, in the time of Lludd, and afterwards to have joined the Romans and Saxons against the Britons. *Triads* 41. 7. and 15. of *Welsh Archaeology*.

They seem also to have been the Coritani of the Roman writers, and to have given the name of *Pwyl* or Pool to several districts in Britain; viz. Welsh Pool, Pool in Cheshire and Dorsetshire, Liverpool, &c.

According to the *Triads* above quoted, the Coranians were not destroyed by the water said to have been sprinkled upon them, but the legendary circumstance may refer to some Druidical rite of excommunication.

Shriek

The Welsh names of May-day, and of the first of November, are significant of the summer and winter solstices, and were so considered by the custom of lighting the fires called Coelcerthi, on the eves of these days.

It was about the time of the summer solstice that these appalling shrieks are said to have been heard. Cæsar, in his first expedition to Gaul, set out from

Rome in April, and this account of the shrieks may be resolved into the terror arising from reports annually from Gaul about that time, and communicated to the multitudes assembled to perform religious rites. Oxford is said to have been the central place in Britain, and was probably the site of a great oracular temple, and seems to have been the residence of the learned Druids.

bury them deep

The idea of burying the emblem or cause of the calamity is similar to that of the Indians in burying the war-hatchet, and appears to have been an ancient superstition amongst the Britons, which continued even in times of Christianity.

The following Triad commemorates three instances of it, and shews the importance attached to it:—

“ There were three concealments and discoveries in Britain. 1st. That of the head of Saint Bran ap Llyr, which Owen, the son of Maximus the Great, buried in the White-hill at London; and whilst it remained there no calamity could befall Britain. 2nd. The bones of Saint Vortipor, the son of Vortigern, which were buried at the chief entrances into the city, with the same fatality attached to them. 3rd. The dragons buried by Lludd, the son of Beli, in the city Pharan (Dinas Emrys) in the mountain of Snowdon. These three concealments were laid under the protection of God and his attributes, and with imprecations against the person who should discover them.”

“ Vortigern discovered the dragons to avenge him-

self on the Cymry for their disaffection to him, and then invited the Saxons as allies against the Picts. He also discovered the bones of his son Vortipor, because of his affection for Rowena. And Arthur discovered the head of Saint Bran, from pique, because he could not have absolute power over Britain. And after these three discoveries, calamity prevailed over the Britons." *Archæology, Vol. 2. Triad, 53.*

The battles of the dragons were favourite subjects of the Welsh prophecies.

Dinas Emrys

Near Snowdon.

man of large stature

In a Welsh prophetic poem of the 14th century, by Robin Ddu, who was the Lilly of his time, this circumstance is alluded to as a prophetic one unfulfilled. He says,

"We must wait the accomplishment of the prediction, until an army land to invade us, and the man from his invisible station appears before the large vessel to drink the wine."

three calamities

The third calamity (vide page 177) is said in Triad 11, p. 59, to have been in reality a secret conspiracy, and refers its suppression to the time of Beli, the father of Lludd.

BOOK III.

Earldom of Kent

The word Earl is originally Welsh. JARLL, a *governour*, from IAR, *over*, and properly signifies the superintendent of a district.

Ruten

Wyten, or the little Wyt, Itius, or Wytsan. Nennius says that the Isle of Thanet was called Ruithina; Ruten may therefore have been *the greater Wyt*. The Strait of Dovor may have been called the Sea of Rwyten.

Labienus

Cæsar mentions no other of this name than T. Labienus, and he admits the loss of Laberius in the second invasion. But he is so delicate on the subject of his own losses, or mis-adventures, that his silence alone is no sufficient reason for changing the name in the text, which may very well have been that of a relative of T. Labienus.

Land-lengths

Land-lengths, or Hydes of Land. The word Hyde is of Welsh origin, from Hyd, a measure of length.

Odina

Odnea, Odna, Dodres. The latter points to the Tour d'Ordre; Turris Ordans, or Ordensis of Bologne, said

to have been built for a lighthouse by Caligula; and probably on the site of the fort, or rampart constructed by Cæsar, when pressed by the Morini, in the year previous to the first invasion of Britain.

In this history, and in the account of Cæsar's invasions, as given by Nennius, Bede, Giraldus Cambrensis, and the author of Flores Historiarum, the general circumstances of the narrative are the same, even to the names of Androgeus and Labienus. These accounts of the British historians differ widely from that given by Cæsar himself in his Commentaries, as to prove decisively that they are not of Roman but of British origin. The differences between the British and Roman narratives are such as might have been found between the Carthaginian and Roman histories of the Punic Wars, had the former ever appeared.

In Cæsar's narrative of his second invasion, he has, if the British historians be correct, so connected the events of two distinct invasions, (by wholly omitting his having been defeated and forced to return to France, and induced by the treachery of some of the Britons, made a second attempt with more success,) as to make the whole seem to be the transactions of one and the same invasion.

Rwydon

Rwyttun is the Isle of Thanet.

London

London was at this time in the territory of Avarwy,

so that after ravaging the lands of Avarwy, Caswallon on his return to London was opposed by the inhabitants.

high hill

According to Cæsar, this hill must have been on the western side of the Medway, and not far from it. "Cæsar was nearly losing the day when Avarwy, coming up with 15,000 men, fell on Caswallon's rear, and thus turned the event of the battle." Welsh MS. Chronicle, (Jones).

Caer-Peris

Port Chester, perhaps built by Bericus, mentioned by Dion Cassius, who having, because of seditious conduct, been driven out of Britain, persuaded Claudius to undertake the invasion of the island.

Hamon

Gervase of Tilbury has preserved the following curious tradition respecting this traitor.

"Cassibelan was succeeded by Tenuancius, the brother of Androgeus: his son Cabellinus (Cymbeline) his son Gundarius, and his brother Arturagus, who in the same battle (in which his brother was killed) slew Amon, by whose advice Claudius had made war, and in reference to whom, Amtonia, Northamtonia and Southamtonia were so called, as having been Hamon's northern and southern residences."

The port of Hamon is said to be Northampton (N. Antona) that is the river Nen, and it appears there

was once a port somewhere on it, and that the scene of battle on this occasion was near it.

Vespasian

Plautius was at this time Proprætor, but Vespasian was the most actively engaged as general, and is said to have fought no less than thirty battles with the Britons, which sufficiently displays the noble spirit of the latter.

Lles

The first introduction of Christianity into Britain has been erroneously ascribed to Lucius, but, on the authority of Nennius, he did send to Rome for teachers, and was the first Christian king *paramount* of Britain. The heathen temples were converted into churches, which is so far true, and in the beginning of the reign of Constantine, the Christians assembled in the open air, they had no temples, and they worshipped no saints.

Caron

The person referred to as Caron is Carausius, according to the description by Nennius, and that of this history.

The Churches

Though it is acknowledged by most, if not all, writers on the subject, that the introduction of Christianity into Britain took place in the times of the Apostles, and the Britons have been said to owe their knowledge of it to

St. Paul, Simon Zelotes, &c., yet very little that is satisfactory has been stated even by those who have been most laborious in their researches, neither indeed could it well be expected, from the line in which they were directed; viz. to the Romish writers, who had an object in view, and would not induce them to pay much attention to accounts which would be unfavourable to it.

The original introduction of Christianity into Britain is by the Triads attributed to the father of the celebrated Caractacus.

“The three *blessed kings* of Britain were: 1st. Saint Bran, the son of Llyr Llediaith, who first brought a knowledge of the Christian faith to the Cymry from Rome, where he had been for seven years as an hostage for his son Caradoc, whom the Romans had imprisoned, after that he was betrayed by the treachery, and an ambush laid for him, by Aregwedd Foeddawg (Cartismandua.) 2nd. St. Lleirwg, (the son of Coel, and grandson of St. Cyllin) surnamed Llenfer Mawr (the eloquent), who first established a church at Llandaff, the first established in Britain. He also granted constitutional privilege, judicial power, and validity of oath to the Christians. 3rd. Cadwaladr the blessed, who granted the privilege of his land and all his property to the faithful, who fled from the infidel Saxons, and the unbrotherly ones (such of the Cymry who were not Christians) who wished to slay them.” Triad 35, p. 63.

This Triad comprises three different periods of Christianity.

Whether St. Paul ever reached Britain, or not, it is

now not easy to ascertain, though it would be most probable that, if he had, the British bishops would have appealed to his authority, as well as that of St. John. As to other teachers, the Cambrian Biography notices three, who came with Bran from Rome to Britain, about A.D. 70, viz. Arwystli Hên, Cyndaf, and Ildid. The names of the two first indicate that they were Britons, of the last it is expressly said, that he was an Israelite, and he is said to have converted many to the Christian faith. Cyllin, the son, and Eigen, the daughter, of Caractacus, are also said to have been Christians. The latter is noted to have been the first female saint amongst the Britons.

What was the progress of Christianity in Britain during the two first centuries cannot now be known with any precision, further than it appears to have been a successful one, as it was sufficiently conspicuous to be noticed by the African writers, Tertullian and Origen, about the beginning of the third century. It was also favoured by the political exertions of the Romans to extirpate Druidism, as well as by its own characteristics of consolation to the unhappy, and a prospect of a future state not so irreconcilable to the Druidical principles as to be abruptly rejected; but more likely to be made to coalesce with them, as perhaps they were by Pelagius. How it could ever be seriously asserted, that the Romans were tolerant to other religions, if their extirpation of the Druids was for a moment thought of is most astonishing. Druidism was indeed represented by them as being *a most vile superstition*, and with just as

much truth as the *Carthaginian faith* was called *treacherous*, when either was compared with *their own*; or properly speaking, with no truth at all. If the Druids sacrificed some prisoners in their wicker images, the Romans sacrificed the chiefs at the capitol, and the inferior prisoners at their gladiatorial shows, for the executions in both were religious rites. But Druidism opposed their conquests by the spirit of resistance which it inspired, and therefore it was not to be, nor was it, spared. In Gaul the Druids were soon suppressed. In Britain they seem to have had some power even so late as the sixth century, and the Bards much later. As Lucius made the formality of an oath valid, it follows that Christianity became the religion of his kingdom; and that he is justly entitled to the honour of having been the first Christian king.

The British Church is supposed to have become corrupt towards the end of the fourth century, though it happily escaped with little injury. In this century the veneration of martyrs, the parade of pagan worship, the regular institutions of monachism, the ambitious assertions of pre-eminence in particular Sees, and the calling in the aid of the executive power to punish excommunicated persons, began to infest the church. Of these monachism seems to have spread the most rapidly, and soon to have found its way to Britain; but it was simple in its form. The monks lived by their own labour; having grants of waste lands, they cultivated them for their support, and by their spiritual labours and example improved and promoted the state of Christianity.

Thus employed they were of great advantage; and though such institutions, if numerous, become dangerous, it does not appear that they were so. The refusal of the British bishops to unite with those of Rome, was, as it might well have been expected, followed by an inextinguishable animosity on the part of the latter, which immediately declared itself in the threats of Augustine; threats horribly accomplished by the massacre of the monks of Bangor soon afterwards. Bede says that Augustine was dead when this happened; but, whether or not, the massacre may justly be attributed to his suggestions. This event made coalition impossible, and if it be permitted to consider the permission of it as providential with regard to effects at a later, and then distant period, it conduced to preserve the Constitution of England, and to the success of the Reformation.

The ancient British Church thus divided from Rome, maintained itself sometime in Scotland, and perhaps much longer than it is generally thought to have done. In Ireland it continued to the reign of Henry II., and in Wales protected by those mountains, which preserved the spirit of independence unsubdued, till the country was united with England under a Tudor, it was kept alive and cherished, and at once coalesced with the Reformation.

Greatly as the British Church had been afflicted by the loss of so many pious men at Bangor, those who survived the massacre were not the less zealous; and it

may well be supposed that their zeal became the more active and determined.

The horrible detail of a continued persecution for four hundred years, in order to establish Popery in Wales, will be found in the chronicles of the Archaiology. The bishops and clergy were butchered, or driven into exile; and their churches and monasteries plundered and destroyed; and still with a just satisfaction it may be said, it was not able completely to effect its object in its own way. It did unhappily reduce the natives of the country almost to a savage state; because that man without religion becomes savage. It destroyed their own religious instructors; but they retained an abhorrence for those who were the cause of their destruction. Perhaps no country of equal extent has suffered more, and if so much, in defence of pure Christianity; but she has seen an ample Christian retribution contributing blessings, by means of her children, to those who had persecuted them. *Tyndal translated the Bible, and the Tudors established the Reformation.*

Dr. Adam Clarke, in a lecture on the Introduction of the Gospel into Britain, says, "The tradition which is of the greatest antiquity, and has been the most generally received by our ancient historians, is that which attributes the introduction of the Word of Life into Britain, to Joseph of Arimathea."

"About 63 years after the incarnation of our Lord, and 30 after his ascension, Joseph of Arimathea, who had buried our Lord's body in his own tomb, was furnished

by Philip the Evangelist with eleven disciples, and sent into Britain to introduce the Gospel of Christ in place of the barbarous rites of the Druids."

"These holy men, on their landing, applied to Arviragus, a British king, for permission to settle in a rude and uncultivated spot, called Yswytryn by the British, Avalonia by the Romans, and Glæsting-byrig by the Saxons; and is still known by the name of Glastonbury. Their petition was granted, and twelve hides of land were assigned for their support; and the place is to this day denominated the twelve hides of Glaston."

"There, according to this tradition, the standard of the cross was first erected; and a chapel made of wicker work was the first church or oratory of God in Britain!"
Dugdale Monasticon, Vol. I.

"That this nation was converted to the faith of Christ by those who had been disciples of our Lord, was the early and constant belief of our forefathers."

"In the charter granted by Henry II. 1185, for the rebuilding of Glastonbury church, which had been burnt; he styles it, "the mother and burying place of the saints, founded by the very disciples of our Lord;" and adds, "it has the venerable authority of the ancients."

"This church was the head of all ecclesiastical authority in these nations till the year 1154, when Pope Adrian transferred that honour to St. Albans."

"The story of Lucius, king of Britain, who in A.D. 156, is said by Bede to have embraced the Christian faith, and who is called the first Christian king, is well

known. The truth seems to be this, that although Christianity was introduced here long before the time of Lucius; yet Lucius, knowing the Christian religion, and finding the means of propagating it in his own district were very inadequate, might send to Eleutherus for additional help; and from this the zealous Romanists might take occasion to say, that King Lucius was converted by Roman missionaries. The most positive testimony, which is incapable of being suspected, will prove that Christianity had an establishment here long before the Romish Church pretends to have given our countrymen the benefit of the Gospel."

"The first decisive testimony is to be met with in Tertullian, who flourished nearest to the Apostles, about the middle of the second century. In his book, *Adversus Judæos*, chap. 7, *De Nativitate Christi*, speaking on the words of David, "Their line is gone out through all the earth, and their words to the end of the world:"—"In whom," says he, "have all the nations of the earth believed, but in Christ? Not only Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Libya and Cyrene, and strangers of Rome, Jews and proselytes, and the other nations; but also all the boundaries of the Spaniards, all the different nations of the Gauls, and those *parts of Britain* which were inaccessible to the Romans, are become subject to Christ."

"Another proof that the Gospel was established here

before the middle of the second century, and how long before we cannot pretend to say."

"The second testimony is that of Origen, who flourished about A.D. 220. In his fourth Homily on Ezekiel he says, "When, before the advent of Christ, did the *land of Britain* agree in the worship of one God? "When did the land of the Moors, when did the whole globe at once agree in this? But now, on account of the churches, which are spread to the uttermost parts of the world, the whole earth with rejoicing invokes the God of Israel." *Origen*, Vol. 3, p. 370.

From this it is evident that the Christian religion had been, even before the time of Origen, planted in Britain; and at least in the districts best known to the Romans it had pretty generally prevailed.

The next testimony is that of St. Athanasius, taken from his *Apologia contra Arianos*, written about A.D. 350, where mentioning his trial before the Council of Sardis, at which there were more than 300 bishops present, "from the provinces of Egypt, Libya, Italy, Sicily, all Africa, Sardinia, the Spanish, Gallie, and *British territories*."

"From which we find that in his time there were churches in the British Isles; and their Bishops were of sufficient consequence to be cited to this grand and important Council."

"The next ancient testimony is that of St. Chrysostom, who flourished about A.D. 400. In his work, *Oratio contra Judæos et Gentiles, quod Christus sit Deus*. Vol. I. p. 575: "In every place altars are erected,

“ among the Romans, Persians, Scythians, Moors, Indians. What shall I say, even beyond our habitable world; for the *Islands of Britain*, which are situated beyond our sea, in the very ocean itself, have felt the power of the word: and even there churches are built and altars erected.”

This was long before the time of Gregory the Great and St. Austin, who is improperly called and supposed to be the Apostle of England.

The monkish historians bear testimony to the following councils for the regulation of affairs both of the church and state of Britain, long before the time of St. Austin.

1. The Verulamian, or St. Alban's Council, held A.D. 446, in order to repress the Pelagian heresy. Bede, Matt. of Westminster, and Henry of Huntingdon.

2. The Britannie Council, held A.D. 449, partly for repressing the reviving heresy, and partly to consider on the marriage of King Vortigern with his own daughter. Matt. of Westminster, Nennius, and others.

3. The Cambrian Council, held A.D. 465, for electing Aurelius Ambrosius king of the Britons. Matt. of Westminster.

4. The Britannie Synod, held A.D. 512, for electing Thelias, Bishop of Landaff. Giraldus Cambrensis and Bale.

5. The British Convention, held A.D. 516, and composed of all the archbishops, bishops, abbots, and clergy of Britain, for the coronation of King Arthur. Geofrey of Monmouth.

6. The Menevensian Synod, held A.D. 519, against the remains of the Pelagian heresy, which had not been quite eradicated from Britain.

(Giraldus Cambrensis, and Bale.)

There were also three British Bishops present at the Council of Arles, A.D. 314; at the Council of Nice, A.D. 325; and at the Council of Rimini, A.D. 359, there were several British Bishops: which is sufficient to prove that the British were not all heathens previous to the arrival of St. Augustine, about 597.

Erging and Euas

Two small districts of Monmouthshire.

The daughters of Britain

The text of the translation, not being distinct, the following is from the Archaology.

“Dunawd was at this time king of Cornwall, and to him Maximus had committed the defence of the island. This Dunawd had a beautiful daughter, of whom Cynan was enamoured, and therefore sent to request her for his wife, and that a large number of British women might be sent over with her.” The corrected text would read Ursula, ten ladies of rank, and sixty attendants—nothing being said of their deaths.

Gwnwas and Melwas.

The Huns, Alans, and Goths were at this time commencing their career on the borders of the Eastern Empire, and Gratian, who was partial to their manners,

had by a large bounty attached some to himself, which giving umbrage to his army was the cause of his death.

a piteous cry

It is remarkable that in every addition made to this part of the history by the monkish writers, in the later copies, the situation and conduct of the Britons is made more deplorable, and their dependence on the Romans exaggerated. This was in part policy, but more in malice, because the Britons strenuously opposed the Church of Rome. Zozimus, however, represents their conduct about A.D. 408, in a very different light. "The Britons took up arms, and facing the danger, freed their towns from the attacks of the barbarians; and then all Armorica and the other Gallic governments following the example of the Britons, set themselves free in like manner; and having expelled the Roman governour, settled their own form of government as well as they were able."

Ægidius

He was master general of Gaul.

Honorius wrote in answer to the British cities to exhort them to defend themselves. This was about A.D. 411. The British cities had therefore applied to him for assistance.

A lady who was the daughter of a Roman chieftain.

Here it is important to observe, that many Roman families remained in Britain, and seem to have constituted a Clan which subsisted for some time.

BOOK IV.

Vortigern

The expressions of concern for the Paganism of the Saxons, here put into the mouth of Vortigern are amusing instances of monkish zeal.

Throng-caster

Caistor in Lincolnshire.

Twelve principal Bards

From the text it will appear that the Bards had hitherto maintained some regular kind of association. They were not upon good terms with the monks, and perhaps not wholly reconciled to Christianity in this remote situation. Vortigern's application to them much resembles that of Macbeth to the weird sisters, neither were their characters dissimilar.

Bardd. One that maketh conspicuous; a priest, a philosopher, or teacher, and as poetry was a principal requisite, and the vehicle for spreading knowledge, he was necessarily a poet. The system of Bardism having fallen to almost total oblivion, poetry is the only characteristic preserved by which the ancient Bard is recognized by the vulgar of the present time; therefore

they consider him in no other view but as a poet, the same as prydidd (a recorder of events.) After passing the gradations of tuition, as an *Awenydd* (poet), he was styled Bardd Ynys Prydain, or Bard of the Isle of Britain ; a title that originated with the system. His dress was unicoloured of a sky-blue, an emblem of peace and truth, his person was sacred ; for he might pass in safety through hostile countries ; he never appeared in an army but as a herald, or under the modern idea of a flag of truce, and never bore arms, neither was a naked weapon to be held in his presence. Such of the order as performed the functions of religion were called *Derwyddon* : and *Ofyddion* were persons admitted into the order by diploma, in consideration of their merits, without going through a regular tuition. Bardd Ynys Prydain, was a character formed in the school of nature, far beyond the tracings of history, that flourished in various spheres till the death of the last Llywelyn, and in consequence of that shock has remained secluded to this day, amongst a few votaries in the obscure part of Wales. On the introduction of Christianity, the Bard still acted as priest under the privilege of his order, as his maxims were perfectly consonant, as far as they went, with the doctrines of Revelation, his system still remained the same. But, about the fourth century, the clergy of the Roman Church gained an ascendancy so as to deprive the Bards of being exclusively eligible for the priesthood, and consequently the patronage for which no longer remained in the order. *Bardd taleith-iawg* was a bard that presided at a provincial *Gorsedd*,

(convention); but he, nor *Bardd Ynys Prydain*, had supremacy no longer than whilst he actually presided; and was elected to the chair just whenever a meeting was held. The *Bardd Teulu*, or domestic bard, was the eighth officer in the prince's household. A graduated bard was styled *Bardd wrth faint a defawd Bierdd Ynys Pradain*; he was also in later times called *Bardd Caw*, *Cadeir-fardd*, and *Bard Cad-eirawg*. The leading maxims of the institution were for perfect equality, peace, moral rectitude, and the investigation of nature, having for its motto—Y GWIR YN ERBYN Y BYD, THE TRUTH AGAINST THE WORLD. (Dict. of Welsh Lang. Pughe).

Druids, Druides, or Druidæ, the priests or ministers of religion amongst the ancient Celtæ or Gauls, the Britons and the Germans.

The Druids were the first and most distinguished order among the Gauls and Britons. They were chosen out of the best families, and the honours of their birth, joined with those of their function, procured them the highest veneration among the people. They were conversant in astrology, geometry, natural philosophy, politics, and geography: they were the interpreters of religion, and the judges in secular affairs: whoever refused obedience to them was declared impious and accursed. We know but little as to their peculiar doctrines, only that they believed the immortality of the soul, and as is generally supposed, in the metempsychosis; though it appears highly probable that they did not believe in this last doctrine, at least not in the sense of the Pythagoreans.

The chief settlement of the Druids in Britain was in the isle of Anglesey, the ancient Mona, which they chose for this purpose, as it was well stored with spacious groves of their favourite oak. They were divided into several classes or branches, but Strabo, in effect only distinguishes three kinds, *bardi*, *vates*, and *druids*. The *bardi* were the poets, the *vates* were the priests and naturalists; and the druids were those, who, besides the study of nature, applied themselves to the study of morality.

Their garments were remarkably long; and when employed in religious ceremonies, they always wore a white surplice. They generally carried a wand in their hands; and wore a kind of ornament encased in gold about their necks, called the *druid's* egg. Their necks were likewise decorated with gold chains, and their hands and arms ornamented with bracelets. They wore their hair very short, and their beards remarkably long.

The druids had one chief or arch-druid in every nation, who acted as high-priest, or *pontifex maximus*. He possessed absolute authority over the rest, and commanded, decreed, or punished at pleasure. At his death he was succeeded by the most considerable amongst the survivors; and if there were several pretenders, the matter was ended by an election; or else put to the decision of arms.

The druids were in the highest esteem. They presided at sacrifices and other ceremonies, and had the direction of everything relating to religion. The British and

Gaulic youth flocked to them in crowds to be instructed by them. With the children of the nobility, Mela tells us, they retired into caves, or the most desolate parts of forests, and kept them there sometimes for twenty years under their discipline. They preserved the wisdom and actions of great men in their verses, which they never allowed to be written down, but made their pupils get by heart. In their common course of learning they are said to have taught them twenty-four thousand such verses. By this means their doctrines appeared more mysterious by being unknown to all but themselves; and having no books to recur to, they were the more careful to fix these doctrines in their memory.

They worshipped the Supreme Being under the name of Esus or Hesus, and the symbol of the oak; and had no other temple but a wood or a grove, where all their religious rites were performed. Nor was any person admitted to enter that sacred recess, unless he carried with him a chain, in token of his absolute dependence on the Deity. Indeed their whole religion originally consisted in acknowledging the Supreme Being, who made his abode in these sacred groves, governed the universe, and that every creature ought to obey his laws, and pay him divine homage. They considered the oak as the emblem, or rather the peculiar residence, of the Almighty; and accordingly chaplets of it were worn both by the druids and the people in their religious ceremonies, whilst the altars were strewed with its leaves and encircled with its branches.

The fruit of it, especially the mistletoe, was thought

to contain a divine virtue, and to be the peculiar gift of heaven. It was therefore sought for on the sixth day of the moon with the greatest earnestness and anxiety, and when found it was hailed with raptures of joy. As soon as the druids were informed of this fortunate discovery, they prepared everything for the sacrifice under the oak, to which they fastened two white bulls by the horns; then the arch-druid, attended by a prodigious number of people, ascended the tree, dressed in white, and with a consecrated golden knife or pruning-hook, cropped the mistletoe, which he received in his sagum or robe, amidst the rapturous exclamations of the people. Having secured this sacred plant, he descended the tree; the bulls were sacrificed; and the Deity invoked to bless his own gift, and render it efficacious in those distempers in which it should be administered.

The consecrated groves, in which they performed their religious rites, were fenced round with stones, to prevent any person's entering between the trees, except through the passages left open for that purpose, and which were guarded by some inferior druids, to prevent any stranger from intruding into their mysteries. These groves were of different forms; some quite circular, others oblong, and more or less capacious as the votaries in the districts to which they belonged were more or less numerous. The area in the centre of the grove was encompassed with several rows of large oaks set very close together. Within this large circle were several smaller ones surrounded with large stones; and near the centre of these small circles were stones of a

prodigious size and convenient height, on which the victims were slain and offered. Each of these being a kind of altar, was surrounded by another row of stones, the use of which cannot now be known, unless they were intended as cinctures to keep the people at a convenient distance from the officiating priest.

We learn from Cæsar that the druids were the judges and arbiters of all differences and disputes, both public and private; they took cognizance of murders, inheritances, boundaries, and limits, and decreed rewards and punishments. Such as disobeyed their decisions they excommunicated, which was their principal punishment; the criminal being thereby excluded from all public assemblies, and avoided by all the world, so that nobody durst speak to him, for fear of being polluted.

(The *aquæ et ignis interdictio* of the Roman law was probably borrowed from and founded on the druidical excommunication, just as the "letters of intercommuning," in the reigns of Charles II. and James II. were a reproduction of the Roman penalty.)

Strabo observes they had sometimes interest and authority enough to stop armies upon the point of engaging, and accommodate their differences.

From the concurring testimonies of several authors, it appears that physiology or natural philosophy was the favourite study of the druids of Gaul and Britain. Cicero tells us that he was personally acquainted with one of the Gaulish druids, Divitiacus the *Æduan*, a man of quality in his own country, who professed to

have a thorough knowledge of the laws of nature, or of that science which the Greeks called physics or physiology. According to Diodorus Siculus, Strabo, Cæsar, Mela, Ammianus Marcellinus, and others, they entered into many disquisitions and disputations in their schools, concerning the form and magnitude of the universe in general, and of this earth in particular, and even concerning the most sublime and hidden secrets of nature. On these and similar subjects they formed a variety of systems and hypotheses, which they delivered to their disciples in verse, that the latter might the more easily retain them in their memories, since they were not allowed to commit them to writing. Strabo has preserved one of the physiological opinions of the druids concerning the universe, viz. that it was never to be entirely destroyed or annihilated, but was to undergo a succession of great changes and revolutions, which were to be produced sometimes by the power and predominacy of water, and sometimes by that of fire. This opinion, he intimates, was not peculiar to them, but was entertained also by the philosophers of other nations; and Cicero speaks of it as a truth universally acknowledged and undeniable. "It is impossible for us," says he, "to attain a glory that is eternal, or even of very long duration, on account of those deluges and conflagrations of the earth, which must necessarily happen at certain periods." The agreement of the druids with the philosophers of so many other nations in this opinion about the alternate dissolution and renovation

of the world, gives us reason to believe that they agreed with them also in their opinion of its origin from two distinct principles: the one intelligent and omnipotent, which was God; the other inanimate and inactive, which was Matter.

Encyclopædia Britannica. (Abdgd:)

white and red dragon

In the history of the life of Lludd, the manner in which the dragons, as they are called, were deposited in Snowdon was mentioned, as also the dependence of the fate of Britain upon their being discovered. The whole of this story seems to have been founded on some Bardic ceremony, or imposture, now unknown, in which Myrddin seems to have been merely the instrument of the Bards. Whatever was the real nature of this transaction, the pretensions of the Bard to prophecy were constant; and those of Merlin were allowed, and had a great and decisive effect in sustaining the spirit of the Britons to oppose their enemies.

The knowledge this answer discovered

Severe as this speech is against Vortigern, it is in perfect conformity with the practice of the Bards. Their persons were sacred, and their access to all privileged. A similar instance occurs in the life of Taliesin, who presented himself before Maelgwyn Gwynedd, and pro-

nounced lines against him which are still extant. They begin with the words, *Na bo rhad na gweidd ar Faelgwyn Gwynedd*, &c. "Be neither blessing nor success to Maelgwyn Gwynedd. May vengeance overtake him for the wrongs, the treachery, and the cruelty he has shewn to the race of Arthur. Waste lie his lands, short be his life, extensive be vengeance on Maelgwyn Gwynedd—a strange animal shall come from Morfa Rhianedd, shaggy, long toothed, and fire eyed. This shall do vengeance on Maelgwyn Gwynedd."

Though Taliesin said this in presence of the court, even of the powerful and spirited Maelgwyn, he was suffered to retire uninjured. Another instance of the same privilege occurred at a much later period. David ap Llywelyn, Prince of Wales, having refused to see the Bards upon a plea of sickness, they thinking it was through avarice, as they were entitled to a present on their visit, all fell on their knees, and prayed that if the sickness were real he might recover, but if otherwise that he should not. Yet the prince inflicted no punishment, but on the contrary apologized for the inattention. David died soon after.

It may perhaps be worthy of notice that the expressions of the *British Lion* and *Joha Bull*, owe their origin to the prophecies of Merlin, in which the Lion and the Bull, are symbols of Britain, of which the latter is by far the most ancient.

South Wales men

The South Wales men were mostly *spearmen*, and the North Wales men, *bowmen* ; which affords a probable reason for this disposition. It is also a curious circumstance that they are distinguished from the subjects of Emrys.

A council was therefore held

The frequent holding of councils, so constantly noticed, shews, the sovereignty to have been a limited one, and much resembling that of Agamemnon over the Greeks.

three hundred monks

Emrys had with his council resolved on revising the laws, which could be effected only in a time of tranquillity, and as soon as the time arrives he goes to Salisbury, and this merely, according to the historian, to visit the burial place of the British chiefs. The revival of the laws, the abrogation of old, and the enacting of new ones might have taken place at Stonehenge itself, and have been originally destined for such assemblies under religious auspices.

Killara mountain

At that time the celebrated stone on which the kings were crowned, was probably at the Timour (a great temple on Talten mountain in Meath), and the tradition concerning it is, that "when the possessor of the throne

by right sat on it, a voice issued from it in confirmation of that right, and that when any other sat on it, the stone was silent." O'Flaherty's *Orgyia*, Part I.

Fordun (lib. 1, ch. 27), says, "this stone was brought from thence to Scone, by the Irish colonists."

The stone might have been for the sake of security carried into Scotland, either by Uther or the remaining Druids, and perhaps by the direction of Merlin himself.

The Convocation on Salisbury Plain is said to have had in view, not merely the memorial of the British nobles assassinated there, but the grand objects of legislation, and the coronation of Ambrosius. The title to the crown was also disputed by Pasgen. To confirm it in favour of Ambrosius was therefore of essential consequence if it could be done.

Star of amazing size

In the catalogue of comets given by Shelburne at the end of his *Manilius*, a comet is described as having appeared A.D. 454 or 457, so nearly in the same terms as to make it probable the description was taken from Geoffrey of Monmouth. Another of A.D. 504, crowned with a dragon, is more probably the same that is said to have been seen by Uther. Henry of Huntingdon dates the death of Emrys, A.D. 503. It is therefore likely, that the comet of A.D. 504 was the one seen by Uther, and if so, we have the true date of the death of Emrys.

Scots and Picts

It may be worthy of observation that this is the first time the name of Scots occurs in this history.

Arthur

The celebrated hero of the Britons, is said to have been the son of Uther Pendragon, King of Britain, and to have been born in 501. His life is a continued series of wonders. It is said that he killed 470 Saxons with his own hand in one day; and after having subdued many mighty nations and instituted the order of the Knights of the Round Table, died A.D. 542, of wounds which he received in battle. The most particular detail of his story and his exploits is that given by Geoffrey of Monmouth; but there the probable is so blended with the marvellous and extravagant, that not only the truth of the whole, but even the reality of Arthur's existence, has been called in question. In this controversy Mr. Whittaker has taken much pains, in his History of Manchester, to vindicate the existence, and discriminate between the real and fabulous transactions, of the British worthy. But a severe critic might be apt to say that it requires much faith in the author's judgment; not to suspect that he sometimes allows too much scope to fancy and conjecture. According to Mr. Whittaker, Arthur's principal exploits were against the northern Saxons, whilst he was only prince of the Silures, and Ambrosius was the dictator or pendragon of the Britons.

"In a series probably of five campaigns, and in a

succession certainly of eleven victories, this great commander had repelled the Saxons from the north of Flavia, dislodged them from all Maxima, and dispossessed them of all Valentia, And these were successes so unchequered with misfortunes, so great in themselves, and so beneficial to the public, that the name of Arthur claims the first rank in the list of military, and the better one of patriot heroes." The twelfth battle of Arthur was fought in the south of England, after he was elected to the pendragonship, against Cerdic the Saxon. "This," says Mr. Whittaker, "was a most extraordinary victory, and completes the circle of Arthur's military glories." In the author's account of this prince's conduct in peace, he asserts that "Arthur saw that an appointment was wanted which should at once be a more regular and more honourable signature of merit—by the certainty of the honour and the greatness of the dignity, call out all the worth of all the worthy of the nation, and collect it round the throne of the Pendragon. Accordingly he established a military order. It was the first that had ever been instituted in the island, and it has since been imitated by all the nations of the continent. By means of this association, Arthur raised among the provincials a general glow of ingenuous heroism, the first spirit of chivalry that ever appeared in Europe; that manly and honourable gallantry of soul, which has made him and his worthies the subject of romantic histories over all the west of it. By this, and this alone, could he have been what history represents him, the Reverend Father of the British heroes in

general, even to the conclusion of the sixth century, and nearly the middle of the seventh. The order naturally survived its founder, and the members of it were denominated the warriors of Arthur, though the persons were born half a century after his death."

Encyclopædia Britannica.

"Arthur's seat, is a high hill in the neighbourhood of Edinburgh, said to have been so denominated from a tradition that King Arthur surveyed the country from its summit, and also defeated the Saxons in its neighbourhood. It rises by a steep ascent, till it terminates in a rocky point about 810 feet high from the base. The traveller may here sit and survey at his ease the centre of the kingdom, besides having a complete view of Edinburgh, on which he looks down as if seated among the clouds. The whole forms a landscape sublime, various and beautiful, in a very high degree."

Ibid.

Northampton

The Port of Hamon. Hamo's Port, for which Southampton is really intended.

Celyddon

A forest in or near Lincolnshire.

Caer Vaddon

Bath—and the celebrated battle of Badon Hill.

Caledvwlch

Caledvwrn, the hard mass, *i.e.* well tempered and massive. There is a story of this sword having been struck into a stone and remained fixed in the cleft, which Arthur alone was able to remove.

Llunonwy

Camden says there were among the lower orders many traditions respecting this lake, which unfortunately has not been noticed by him. The real origin of it may be that there was a druidical circle of either 60 or 360 stones in some island of this lake. There is also another tradition, that Salisbury Cathedral has exactly 360 windows, which has been mentioned as peculiar to some others, but originally belonging to druidical temples, on or near the site whereof cathedrals were afterwards built.

Gillamori

Giraldus Cambrensis says that the kings of Ireland were tributary to Arthur.

Doldav

Doldav signifies the valley of the Tay.

all Gaul

The expression of all Gaul comprises but a small portion of what it would do in its modern acceptance.

places of dignity

This general assemblage is supposed to have been the origin of the story of the Round Table.

Peredur ap Pruth

The kingdom of Cornwall, in Arthur's time, contained Cornwall, all Devon, Somerset, and a great part of Wilts, and some part of Gloucester, for Aust passage on the Severn was then part of Cornwall.

resolved to prepare

The sentiment attributed to Dubricius, whatever be thought of the mode he pursued, is finely impressive, if transient pleasures require so much preparation, those which are eternal demand one more serious.

yellow spectre

Maelgwyn had shut himself up in the church to avoid the infection of a yellow plague, or fever, here called Malaen, or the Dæmon, but caught it by looking out, as was supposed, and hence this story.

Alas ! Britons

This paragraph has most probably been the groundwork of the spurious epistle of Gildas.

sufficient for them all

"And Austin gave to the place the name of *Cernal* (a Greek word signifying mystery), which it retains to this day."

Book of Basingwerke.

should be born with a tail

This seems to be the real origin of the fabulous tradition, that Kentish men were born with tails; and which in later times was revived, and said by the Papists to have happened to them at the time of the Reformation.

Dunod

The son of Pabo, the Pillar of Britain. Daniel, the son of this Dunod, founded Bangor in Caernarvonshire, after the destruction of the Bangor in Denbighshire. Brochwel had married Arddun, Dunod's sister.

The account here given of the contest between Dunod and Austin (Augustine) proves incontestably that this passage has been carefully managed, so as to avoid giving offence to the Church of Rome. It tells only what could not be concealed. Even to the time of Geoffrey the British and Romish churches were distinct, and it was necessary to assign some reason for it, as Bede had done before.

The following passage, quoted by Spelman, from an ancient manuscript in the Mostyn collection, gives the speech of Dunod more fully, and whatever be its date, it certainly gives the opinion of the British Church truly.

“ Know and be assured, that we all jointly and severally, are in humility ready to defer to the Church of God, the Pope of Rome, and every sincere and pious Christian; so to love every one according to his station, in perfect charity, and to assist them all by word and deed, so that they may become children of God. But as to further deference than this, I know

“ of none, which he whom ye call Pope, or father of
 “ fathers (i.e. bishop of bishops), can claim or demand.
 “ The deference which I have stated, we are ever ready
 “ to pay to him, and every Christian. Moreover, we
 “ are subject to the Bishop of Caerleon on Uske, who
 “ is, under God, our superintendent to keep us in our
 “ spiritual path.”

In the British Church the bishops were elective. The Gospel of St. John was its principal authority. Saints and martyrs were not regarded as intercessors. The use of the cross, except perhaps in baptism, was held to be an abomination; and also that of images. No affinity was thought to be contracted by being sponsors, &c.

The Romish monks have here interpolated a false and invidious sentence, importing that the Welsh absolutely refused to preach to the Saxons.

when he saw the monks

“ There Brochwel made a stand against him, and a
 “ bloody battle was fought, since called the battle of
 “ Bangor Gardén. But after long contesting the day,
 “ Brochwel was forced to retreat through the river
 “ Aerwen (Severn), being overpowered by the Saxons.
 “ He then guarded the fords till he should receive suc-
 “ cours. In this battle were slain men of learning, ex-
 “ clusive of the labouring brothers, above a thousand.”

MS. Guttyn Owain.

London

Which did not include possession.

a crown for himself

The mere wearing of a crown as an ornament was amply in Edwin's power. The object of contention would therefore be, not the right to the territory beyond the Humber, for this had already been granted; nor the diadem, which he could have had made and set on his own head; but an acknowledged right annexed to his so doing, which, without that acknowledgment, would be noted and condemned as usurpation. And however the island was divided into petty kingdoms, and variously possessed, the right of sovereignty does not appear to have been conceded to any by the British line of Princes till this period.

"You ought not"

Though it be true that Maximus left the Britons with little comparative means of defence, it is not true that those who remained did not make a brave resistance against their invaders. The greater part of this apology is in the canting and humiliating style, which the Church of Rome has every where endeavoured to put into the mouths of Britons, though without attaining its full object; and it might the more easily have been admitted if written in Bretagne.

Heaven Field

Heathfield, according to Bede.

Penda

The circumstances and particulars of the troubles are omitted in most of the copies.

Norway

It is supposed that there were in the Highlands of Scotland two districts, the one called Norway and the other Denmark, as being colonized from those places, and sometimes referred to in this History, when these names occur.

an angel appeared to Cadwaladr

The weakness of Cadwaladr made him a very proper subject for the Church of Rome to play upon, thus avoiding the obstacle which the return of the Britons would present, to her governing the whole island. Many similar tricks we read of in Giraldus Cambrensis.

SELECTIONS FROM THE MORAL AND LAW
TRIADS, ADAGES, &c.

Thou shalt have no false Gods. In that expression God the Father Almighty commandeth that there should not be done any mysteries or impositions, exorcisms, nor charms forbidden by the Church.

Ll. Gwyn Hergest.

The grave of the steed, the grave of the man of conflict, the grave of Gwgon with the ruddy sword, and the grave of Arthur, is a mystery of the world.

Taliesin.

Three things which are best to be done in a hurry: to catch fleas, to turn out of the way of a mad dog, and to avoid contention.

Adage.

Three things are daily growing weaker from the continual increase of their opposing impulse: enmity, injustice, and ignorance.

Barddas.

The three hard things of the world: a flint stone, a stag's horn, and the heart of the son of covetousness.

Tricoedd Moes.

Good advice will not break the head of any one.

Adage.

Repreach to no one his destiny: without fault no one has been born.

Aneurin.

Loving God, it is the most not to be repented of work;

Again for the law I do account

It an undebased generous privilege

The most dignified.

G. ab. Gwrgeneu.

Three persons whom everybody should look upon with respect, viz.: he that looks with delight on the face of the earth, on the exertion of art, and upon little children.

Barddas.

Are we depending so immediately upon the breath of God, the which is in our nostrils ready to go out at his command? And are we so improvident, so thoughtless, as to place our dependence upon anything below him?

Jer. Owain.

Little pigs, from the time they turn up the clod with their snout, are under the same regulation as their mother for damaging corn.

Welsh Laws.

What person soever thou mayest be,
What art thou mayest be acquainted with,
Besides what thou mayest point out

In particular.

Come when thou shalt have a mind,
Welcome when thou shalt have come,
And after thou shalt have come,

Whilst thou shalt have a mind, tarry. *D. ab. Jouan Ddu.*

Similar to a ship on the main sea,
Without rope, without sail, without anchor,
Is a youth without council.

Y. Misoedd.

Advantage, genius, and equality will be,
When water shall run up the ascent:
The worst of deceit, where there is confidence.

Tysilio.

Security reigns about the watchful.

Adage.

Not good the act of one sword, that will not send two others into the sheath.

Adage.

Very precious are thy virtues, thou whose fair skin has the hue of the gossamer, or the white shining spraying foam of the wave; I have sung of thy fame, Gwennlliant passing fair; a thousand more have sung thy praise!

Camodyn.

If an animal kill a man, that is murder without participation.

Welsh Laws.

A part of the damages for an injury to the King, is a cup of gold as thick as the nail of a husbandman, who has laboured seven years. *Ibid.*

The bear is a hunt by barking, because her flesh is one of the best of the chase, and because there is no long hunting of her, as she cannot go but slowly, and there is only to bait, bark, and kill her. *Hunting Laws.*

The three primary requisites for a poetical genius: an eye that can see nature, a heart that can feel nature, and boldness that dares to follow nature.

Barddas.

Three things that will make a woman unchaste: beauty in her face, foolishness in her head, and pride in her heart.

Tricoedd Moes.

A share of thy food, a share of thy trouble, she will take, the spotless gentle fair one: a common source of benefits are your goods between you both.

S. Phylip, i Briodas.

The doorkeeper ought to clear the way for the King with his truncheon, and whatever man he may strike at arm's length out of the way with his truncheon, should such seek for redress he ought not to have it.

Welsh Laws.

There are three horns of congregating: the horn of harvest, the horn of pleas, and the horn of worship.

Tricoedd Dyfnwal.

THE END.





